

DOMINICANA

PERMISSU SUPERIORUM



Vol. XLII. No. 1

MARCH, 1957

DOMINICANA is published quarterly, March, June, September, and December, at The Rosary Press, South Columbus St., Somerset, Ohio, by the Dominican Students, 487 Michigan Avenue, N. E., Washington (17), D. C.

Subscription price: \$2.00 a year in advance; 50 cents a copy

Entered as second class matter at the Postoffice, Somerset, Ohio, June 19, 1926, under par. 4. sec. 412. P. L. & R. The Rosary Press, Inc., Somerset, Ohio.

CONTENTS

ST. JOSEPH AND THE ROSARY IN ART	5
DIFFUSION MAKES THE DIFFERENCE by Coleman Jerman, O.P.	7
ST. THOMAS AND THE SACRED PASSION....by William Seaver, O.P.	19
THE HOLINESS OF ST. DOMINIC by Ceslaus M. Hoinacki, O.P.	28
OBITUARIES:	
The Reverend James Joseph Bavero, O.P.	40
The Reverend James Louis Mitchell, O.P.	41
FRIARS' BOOKSHELF	42
CLOISTER CHRONICLE	81
SISTERS' CHRONICLE	86

J.M.J.D.

DOMINICANA is indexed in the Catholic Periodical Index

and in the Guide to Catholic Literature.

DOMINICANA

Vol. XLII

MARCH, 1957

No. 1

ST. JOSEPH AND THE ROSARY IN ART



DOMINICANS everywhere, but especially in St. Joseph's Province, will be interested in this bit of Dominicana that comes to us from Professor Erwin Panofsky of The Institute of Advance Study in Princeton, New Jersey. The information is important because it comes from a well known scholar. Professor Panofsky is a distinguished historian of Christian Art whose work has been widely published in Europe and in America. His books on Abbot Suger and Albrecht Dürer are definitive works on the two men, and did much to secure the author's position of preeminence in his chosen field.

In a letter to the writer, Professor Panofsky describes a painting of the Nativity attributed to Petrus Christus, a Flemish artist of the fifteenth century, (c. 1410—1472) who represents St. Joseph bearing a Rosary, the painter's tribute to St. Dominic. The picture, now in the Nelson Gallery in Kansas City came from England. But the donor and the original destination of the painting are unknown. This work of Petrus Christus says Panofsky "is one of the two only instances (in art) where St. Joseph carries a Rosary." The painting and an enlargement of the figure of St. Joseph are here reproduced. (See frontspiece and picture following.)

According to Professor Panofsky, "the other case of St. Joseph carrying a Rosary is a picture formerly in the Gulbenkian Collection, showing only the upper part of the saint's body which together with another fragment (representing a female saint), originally formed part of what must have been a magnificent 'Holy Family Attended by Saints' which can be reconstructed, with the help of old copies, from the two Gulbenkian fragments and a St. Magdalene preserved in the National Gallery in London." The connection between these three pictures was discovered by Mr. Martin Davies, Deputy Keeper of the Na-

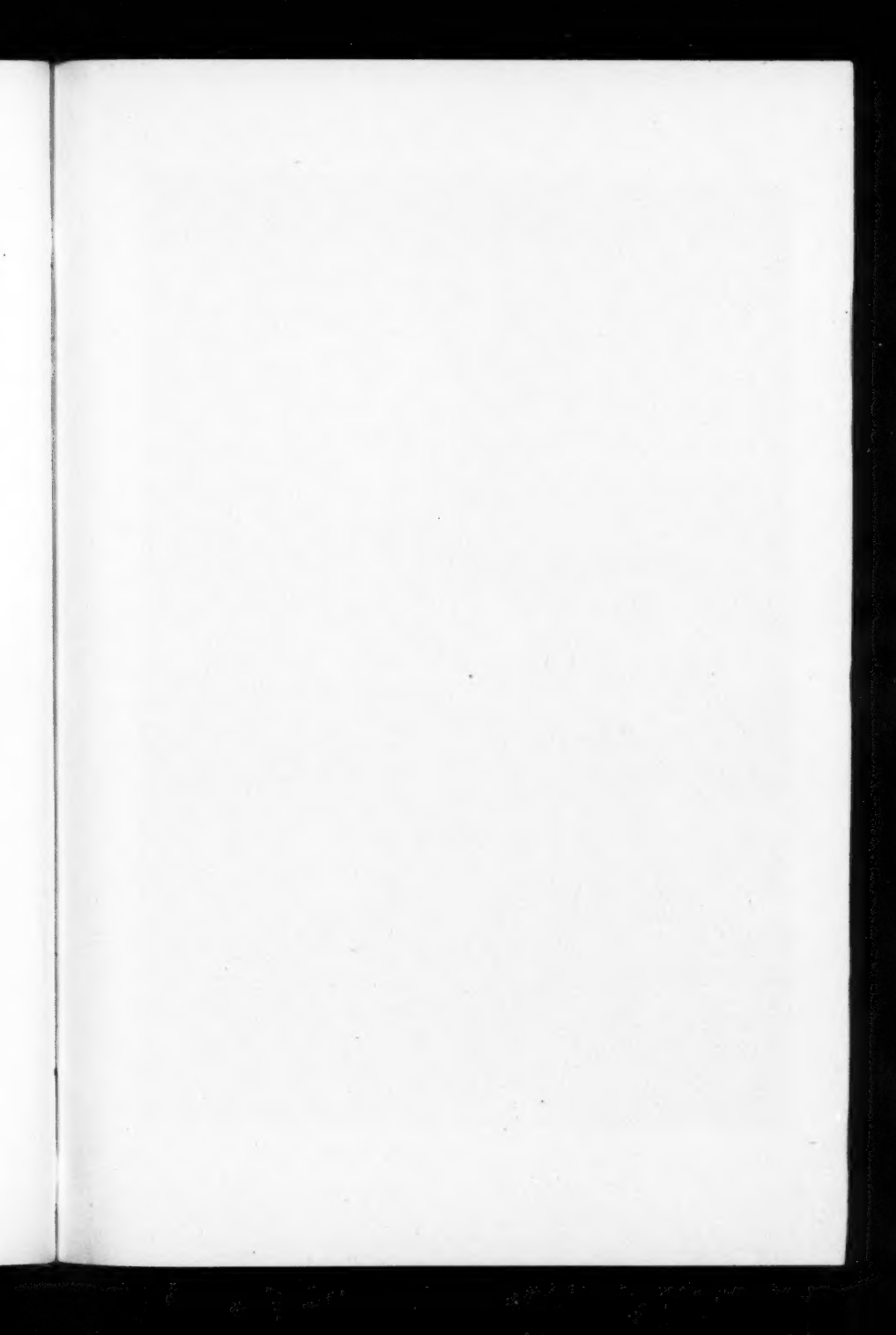
tional Gallery in London, who will write a special article about it. Professor Panofsky says a reproduction of the St. Joseph may be found in either M. J. Friedlander, *Die alniederländische Malerei*, Berlin, Vol. II, Plates XXXII—XXXIII, or J. Destrée, *Rogier de la Pasture*, Paris and Brussels, 1930, Plate 120. "As long as the original context of the fragment was not known there was some doubt of the saint's identity," says Professor Panofsky, "because the foster father of Our Lord," he continues, "does not normally carry a Rosary; but the appearance of the Kansas City *Madonna* has now dispelled these doubts."

And thus Professor Edwin Panofsky adds his voice to other authorities in the world of art, to establish the connection between St. Dominic's devotion, the Rosary, and the Holy Family, in this instance represented by St. Joseph.

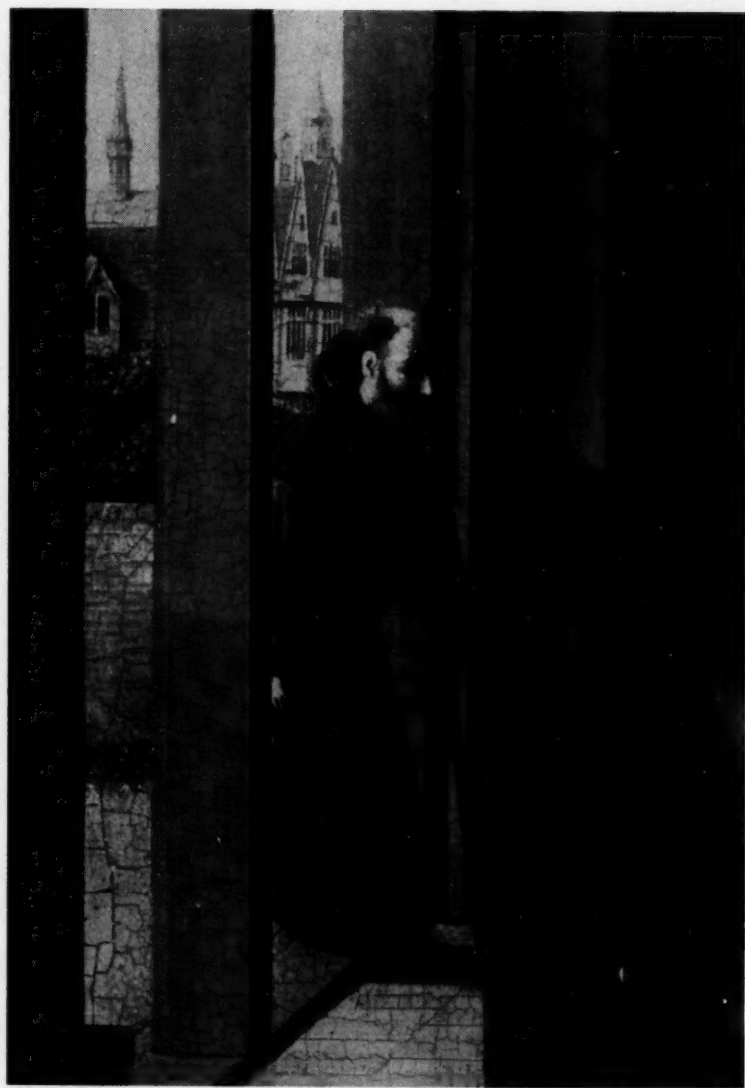
The painting reproduced on the preceding page, "Madonna and Child in a Gothic Room and St. Joseph in the Distance," was probably done around 1450. It is oil on panel and measures 27 by 20 inches. The iconography and style are typical of the period and the Flemish primitive school, with no significant evidence of originality or innovation. The artist, Petrus Christus, was born around 1410 in Baerle, Flanders. He is thought to have been a student of Jan van Eyck. In 1444 he received his mastership at Brugs, where he lived until his death in 1472.

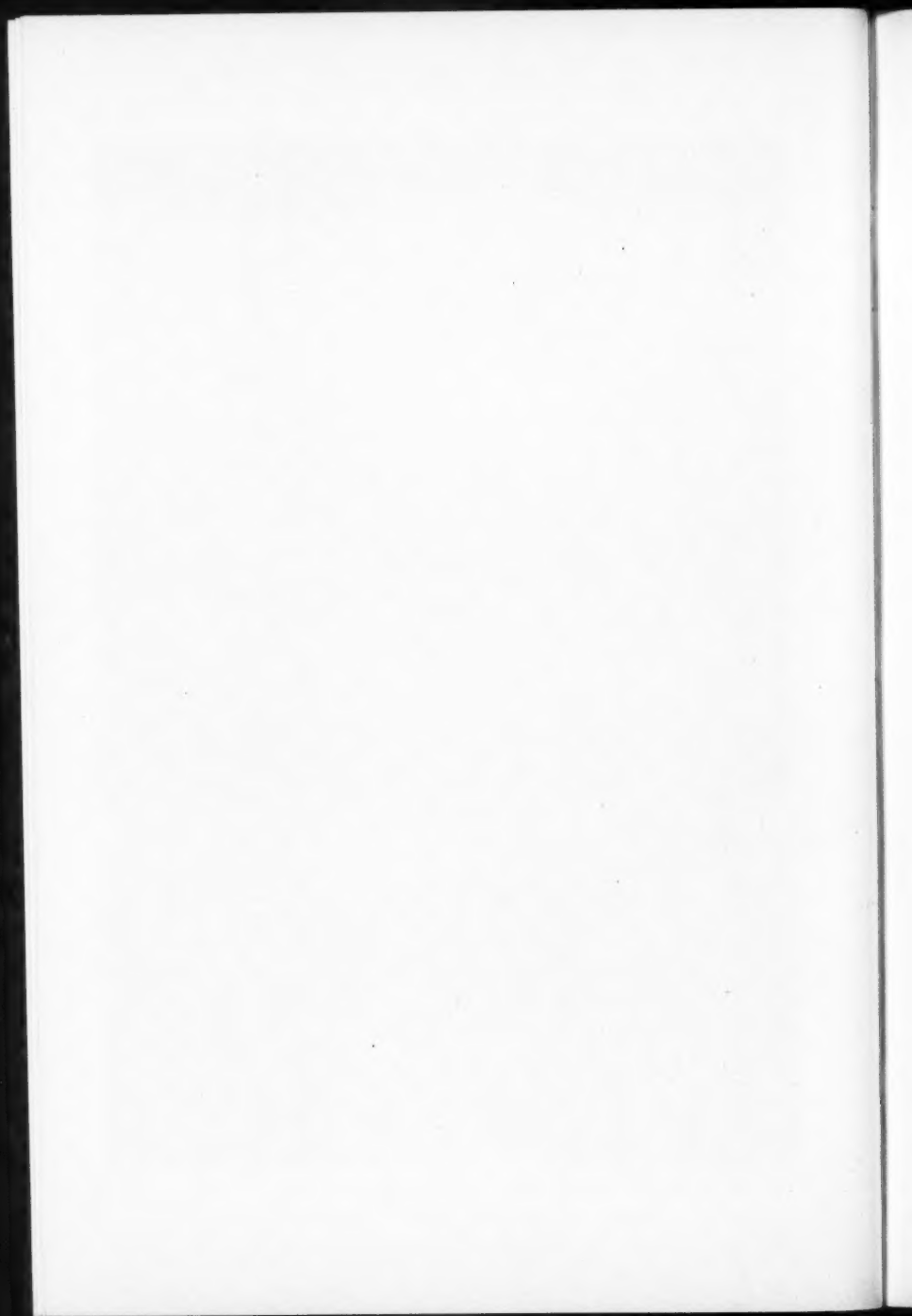
The picture on the opposite page is an enlargement of a detail in the original painting. It shows the figure identified as St. Joseph carrying a "short" Rosary. Men commonly carried such Rosaries in the Middle Ages, as is evident from illustrations and paintings of this period.

Dominicana is indebted to the staff of the Nelson Gallery and Atkins Museum of Fine Arts, Kansas City, Missouri, for both reproductions. The original painting is in the William Rockhill Nelson collection there.









DIFFUSION MAKES THE DIFFERENCE

COLMAN JERMAN, O.P.

I. SOCIETY

It is obvious that without *diffusion* the idea of a community is unthinkable.

—Msgr. G. Philips*



HESTERTON once remarked that it is exactly when we do regard man as an animal, that we know he is not an animal. With equal truth, we may say that it is exactly when we do regard man as an individual, that we know he is not an individual. He is not a self-enclosed, self-sufficient world to himself. Human nature is such that the individual cannot provide by himself those means—material, cognitional and moral—without which he cannot attain the perfection to which he is by his very nature ordained. His nature gives him the fundamental capacity for a degree of perfection which he cannot realize by himself. But his nature is a principle of happiness, not of frustration: what the individual cannot do by himself, his nature inclines him to do socially. Man needs help, and "of all the things that are helpful to him, the most helpful of all are other men."¹

Thus, all the help needed by the individual is summed up in, and intimately connected with, his need for society. Self-development, in other words, eventually reaches a point beyond which it cannot proceed as long as it remains purely "self-ish." The individual has the capacity and rudimentary means to attain the goal of perfection that is *natural* to man. But he needs the assistance of society for the very important, and no less demanding, task that has still to be performed. *Potentially*, perfection is his; society will help him to become *actually* what he already is potentially.

ACCENT ON ACTION

St. Thomas defines a society as "a union of men instituted for the prosecution of communal activity."² The three elements of this definition lay bare the essence of a society. It is (1) an association of men, (2) for the sake of *doing* something, (3) in common. A

* *The Role of the Laity in the Church* (Fides Publ., 1956), p. 158.

¹ St. Thomas Aquinas, *Contra Gent.*, III, 128.

² *Contra Impug. Dei Cult. et Relig.*, c. 3.

society is more dynamic than static. People do not form or join societies in order to *be* something, so much as to *do* something. Furthermore, the doing has a communal, or common, aspect to it. A man does not have to join a club in order to smoke his pipe, or make an entry in his diary, or take a walk around the block. But he does have to enter into dynamic, operational association with other men in order to build a skyscraper, or publish a book, or play a game of checkers. So, although we tend to equate the word *society* with *civil society*, St. Thomas' definition is applicable to the family, to an army, a labor union, a business partnership, a baseball team, a bridge club, or two persons riding a tandem. All these groups or combinations of individuals are formed for the sake of common activity, or cooperation. Any such association is rightly thought of as a society.

FIRST OF ALL, THE END

Before a society is productive of any communal effort, there must be in the first place a common objective: the end. In all things of a practical or operational nature, the end is the beginning. The purpose, or intention, which the individuals had in mind in deciding to form the society was really its beginning, its principle. Doctors, for example, want to keep abreast of current investigation and experimentation in the field of medicine: but the average practitioner would have more than a full time task trying to do this on his own. So an association is formed, in which the work involved in gathering information, editing and printing a magazine, is divided among many collaborators. Long before the initial purpose is finally realized, before the first issue is published, the end they have had in mind was making its presence felt. It stimulates and prescribes all the preliminary activity.

The end is the beginning or principle of a society, not merely as a point of inception, but as a constant source of societal activity. It is like a spring, which is not only the place where the stream begins, but is the lasting source of the stream. It is a perpetual beginning. The end of a society will influence everything that comes after it: the size of the society, the qualifications for membership, the kinds of activity undertaken, the duration of the society, and everything else about it.

Whether or not a society is *good* is also determined by its end, and not vice versa. A society is good if its end is good, and its end is good if it is conducive, directly or indirectly, to the true Ultimate End of its members. In the case of a *natural* society, i.e., the family

and the State, there can be no doubt that its end is so conducive. The end to which these societies are ordained is predetermined by the very nature of man, or, more fundamentally, by the Maker of man. In the case of a man-made or "artificial" society, its end is determined by the members prior to its actual inauguration. In such a society, the objective set by fallible man may be a false goal, an apparent good, which would lead its members away from their true Ultimate End. In a contest of "social monsters," this sort of thing would take first prize.

COMPACTION

The project undertaken by any society demands for its realization an expenditure of effort characterized by complexity and concord. It calls for unified diversity. First of all, it must be a complex, or multiple, or complicated affair, or else one man could do it alone, and there would be little or no need for a society. But the individual activities, the dynamic components, must be harmonized, must be in concord. The different members of a baseball team, for example, each have a distinctly different role to play, distinctly different actions to perform; yet all these different actions must be interrelated, so that the team functions as a unit, performing activity that no single member could produce by himself. It is the end in view which initiates and prescribes, step by step, this process of compaction or organization. The individual members are assigned different functions, enabling the corporate body to exercise activity which was formerly impossible or at least much more difficult. One man could not act as an entire baseball team; it takes nine different men, each one with his own particular role to play. When the members are thus interrelated one to another, and therefore to the collective whole, they achieve a new, a societal, mode of being. They are members of a social unit.

The relational pattern or collocation of the members established in the course of this processing, fulfills the definition of *order*: the positional arrangement, or disposition, of principal things in relation to their principle. The principle here is the *end*; the "principal things" are the members. The "positional arrangement" must be understood here in a dynamic sense: the members are arranged or disposed according to an *operational* pattern, through which they realize a new mode of being. What they could not do individually, they now can do collectively, following an orderly procedure. They are well *ordered* to the end. From the former incoherence and impotence of mere unrelated numerosity, order has been

drawn; confusion and operational nullity have given way to distinctness and new potentialities. It is thanks to order that multiplied unities can become a unified multiple.

How important to society is order? So important that without it society cannot exist. Without order there may be present the *material* element of a society, i.e., a plurality of subjects, but no society. Introduce order into a mere aggregation of operationally unrelated individuals however, and a society takes its first breath. For order is the *form*, the *formal* element, of a society: that which essentially makes it the type of thing it is.³ Order is the *soul* of society: the form which animates the new unity emerging from multiplicity.

ONENESS

By reason of society then, *many are one*. This may sound strange, if not contradictory. How can anything be at the same time "one" and "many?" Actually, we are not unacquainted with such paradoxes. The human being, for instance, has many parts—eyes, ears, arms and legs—yet he is *one*; he is *a human being*. All his parts, that is, add up to "1." This is true of every *per se* or "independent" entity; every *substance*, as the philosopher would say. A part of such an entity has no existence or act or meaning, except in conjunction with the whole. A severed human hand, for example, is not really a human hand, nor can it do the practically infinite number of things a human hand can do.

The individual member of a society, unlike the human hand or foot, *does* have separate existence apart from the corporate body, and he can act "on his own," independently of the group. Society does not have the integral or substantial unity of a substance.⁴ Considered within the order of a society, its members are in some way, i.e., ordinally, *one*; outside that order, they are simply diverse. Participating in societal order, they are unified; deprived of that order, they are diversified.

The existence and unity of a thing are derived from the same principle, for being and unity are convertible. Therefore, since a thing has existence from its form, it also has unity from its form.⁵

Since the form of a society is its order, it has entity or exist-

³ Cf. *Summa Theol.*, I, 39, 3; XII *Meta.*, lect. 12, n. 2627.

⁴ Cf. *Summa Theol.*, I-II, 17, 4; II *Pol.*, lect. 1, n. 179.

⁵ *Contra Gent.*, II, 58

ence according to this order; it has what we may call an "ordinal existence." So too its unity is an ordinal unity.⁶ The form, or formal cause, of a society (its order) is something that can be realized only in and among its members, not outside them. *They*—arranged or disposed according to a definite operational plan—are the society. Thus, operationally ordered individuals constitute a society. In short, *society is its members.*

THE SIGNIFICANCE OF BEING IN THE WHOLE

When a man enters a society, he walks into a new condition of things. Considered strictly in his own individuality or "isolation," he is not a part of something else, but a "whole." Considered as a member of some society, he is no longer a whole; he does not constitute the total ensemble, he is but a part. The whole has become a part. And yet nothing has been lost. On the contrary, something has been gained, something new has been added. His membership, added over and above his original condition, necessarily presupposes that he will continue to be the individual man he was before, but capable now of communal activity.

Important consequences follow from a whole-part relationship, wherever it obtains. A part, as such, owes its entire character to the whole.⁷ Whatever it is or has, precisely as a part, it has received from the whole, and retains it only while it continues to be integrated to the whole. To the extent to which a part acts in opposition to the whole, to that extent it is working out its own destruction. Complete success in this enterprise will mean complete failure. The part is using all its energy to deprive itself of all its energy.

The application to human societies is easily made. In all societal activity, the individual member may have either the society or himself chiefly in mind. If his personal motive and the end of the society perfectly coincide, there will be no confusion or conflict. But if he acts for himself, contrary to what would be best for the collectivity, he is really at odds with himself. Acting as a member of the society, yet contrary to its nature, he is acting contrary to his own nature, as a part of that society. He thus stands opposed to his own best interests; he is bent on self-destruction. On the other hand, if he puts misconstrued personal interests aside, and acts principally for the group, even at some apparent cost to himself, he will find that he himself benefits from such activity *consequently*, i.e., as a direct

⁶ Cf. I *Eth.*, lect. 1, n. 5.

⁷ Cf. St. Thomas' pithy formula, *Pars id quod est, totius est: Summa Theol.*, I-II, 96, 4; II-II, 58, 5; 64, 5.

consequence of his having acted primarily for the common good.⁸ Paradoxically, when the individual sets his sights on the common good and acts on its behalf, even seemingly at his own expense, he himself benefits *more* than if he were acting merely for his own advantage. The "personal expense" involved is only apparent, and not real, since, by "sacrificing" the lesser, he has gained the greater. That is a bargain in any man's language, and, by definition, a bargain cannot be expensive.

II. THE GOOD CALLED COMMON

The good of the community is more godlike than the good of one man.
—Aristotle

Besides the private, individualized good of each member of a society, there is also the good that is not private, the good of the society as such: the common good. A common good means simply a good that is shared simultaneously by many subjects. Considered within the same order or class of things, a common good is always superior to a merely private good.⁹

The superiority and strength of a cause is measured by the extent of its causality. Hence the good, which has the formality of a final cause, is so much the greater according as it extends to a greater number of things.¹⁰

A common good, by being the good of many, is a greater and better thing than a merely private good, which is the good of one thing only. Many individuals, and not just one, find in it the realization of some native perfectibility. Peace, for example, is a common good: many individuals share in it and reap its benefits. The peace one man enjoys when his life is rightly ordered is a good of no small magnitude. The peace of an entire nation is a far greater thing. The peace of one man directly influences his life alone; national or international peace directly influences the lives of thousands of men.

The precise aspect of a common good, in virtue of which it has this superiority, is its communicability: it is better *because* it is common. Goodness is self-diffusive, nor is this just an accident:

⁸ Cf. *Summa Theol.*, II-II, 47, 10, 2^m.

⁹ Cf. *Summa Theol.*, II-II, 31, 3, 2^m; 42, 2; 47, 10; 141, 8; *Contra Gent.*, I, 41; III, 17, 146; *De Veritate*, 5, 3; *De Perf. Vitae Spir.*, c. 13.

¹⁰ I *Eth.*, lect. 2, n. 30.

Not without merit has it been said by some that the good, as such, is self-diffusive, because the better a thing is, to that extent is the diffusion of its goodness the more far-reaching.¹¹

In whatsoever order of being, it is the common good of that order or class which best realizes or fulfills this essential characteristic of goodness. In this way too, it is a more perfect image of the Divine Goodness, which is pre-eminently self-diffusive.

The moderate wealth, or sufficiency of material commodities, which a man needs for a full human life, is a good of great moment. The same moderate wealth on a national scale is a far greater good. As an attempt to explain or elucidate the superiority of a common good, this "example" not only limps—it needs a wheel chair. But it was presented for just that reason. The essence of a common good's superiority can better be understood by pondering the words of Maximus Valerius regarding the ancient Romans: "They preferred to be paupers in a rich nation, rather than rich men in a poor nation."¹²

It is a mistake to think of a common good as a better good *because there is more of it*. If this were the reason for a common good's superiority, it would be better only materially or quantitatively. But a common good is *formally* better; it is of a different and higher order than a merely private good; it is a different and higher type of good.¹³ A whole is not only materially or quantitatively different from its parts, but formally, essentially different. The whole man is something more than the flesh and bones. So too, the good consequent upon the whole is essentially different from the good of its parts, even taken together. Again, the whole is *better* than its parts, it is a more complete, more perfect thing. So too, the good of the whole, the common good, is a greater good than the private good of its parts. It is good for a clock to keep time. Its ability to keep time is something consequent upon the total mechanism as such, and cannot be attributed to any particular part; but when *all* the parts are in their correct order, the operation of keeping time can be performed. This good effect of the clock is an essentially different and better operation than what any particular part can do by itself.

In the case of a society, granted that the common good is a greater and better thing *in itself*, does it necessarily follow that it is likewise better *for the individual member*? A steak dinner would

¹¹ *Contra Gent.*, III, 24; Cf. *Summa Theol.*, I, 106, 4; III, 1, 1.

¹² Cf. *Summa Theol.*, II-II, 47, 10, 2^m.

¹³ Cf. *Summa Theol.*, II-II, 58, 7, 2^m; *De Potentia*, 7, 1.

probably be considered a greater good in itself than a serving of bread and milk; but if I am recuperating from a stomach operation, the bread and milk would be better for me. Might that not be the case with the common good? Might not the common good and its exigencies come into conflict with the private good of an individual, at least occasionally, so that the common good while still a better thing in itself, would not be better for some individual member?

Obviously the answer to this question is of great importance. Apparent opposition between the collectivity and the individual is at the roots of most instances of maladjustment and aversion to societal relations, be the community natural or man-made, public or private, large or small. Suppose the answer is that the common good, besides being a greater and better thing in itself, is also a greater and better thing for the individual? Suppose the common good is the *best* good of the individual? What if the apparent opposition between the two is only apparent, and not real? Would this not alter considerably our understanding of, and attitude towards, the common good of the various societies to which we belong?

If the common good is thought of as *someone else's* good, a good extraneous or "foreign" to the individual member of the collectivity, then cases of apparent conflict will easily occur. What is good for someone else may not be good for me, and vice versa.

The common good, however, is "my" good. In fact, it is more "mine" than is my strictly private good. In other words, the division of good into common and private is not a division of good extraneous to me, but of *my* good.¹⁴

$$\text{good} \left\{ \begin{array}{l} \text{one's own (bonum suum)} \\ \text{someone else's (bonum alienum)} \end{array} \right\} \left\{ \begin{array}{l} \text{private} \\ \text{common} \end{array} \right.$$

This is clear simply from the notion of common good. Of all the things a common good must be, it must be *common*; it must be the good of *many*. The "many" are the members of the community. If a common good were not the good of many, it would be—strictly speaking—good for nothing. But if it is the good of many, then it is *their* good, and not *someone else's*. The difference between a private and common good is not that the one is mine and

¹⁴ Cf. John of St. Thomas, *Curs. Phil.*, IV. q. 3, a. 1 (ed. Reiser, p. 87a32); I, q. 17, a. 1 (p. 365a9).

the other is not; but that the one is so exclusively, individually mine that it is absolutely no one else's, while the other is mine only in communion and cooperation with other individuals.

The consequences of this truth are as obvious as they are profound. The common good cannot be opposed to my best interests, any more than my best good could be bad for me. If any subordination is called for (and it is), it is that of private good to common good, and not vice versa. Of course this subordination is not bad for the private good, or the private person. By means of such subordination, he is able to have a still greater good. It is very much like paying five dollars for a ten-dollar hat; the five dollars must be "subordinated," must be "sacrificed," given away, lost. But who is complaining?

The mistaken notion that the common good is not the good of those who comprise the community derives, for the most part at least, from a mistaken notion of society. If society be conceived of as a kind of "individual" apart from its constituent members (and do we not generally think of it in this way?), then its good, the common good, will be thought of as someone else's good. And since what is good for someone else may not be good for me, instances of apparent conflict will be very much in evidence.

Society, however, is not a kind of individual standing apart from its members. It is not a sort of "super-person" who sees to the maintenance of law and order, takes care of social crises, etc., on behalf of, or even despite, its members. *They are the society.* And just as it is *they*, so its good is their good.

It is quite possible to entertain mistaken notions in this matter and find oneself in undesirable company. In the civil or political area, totalitarian theories of the State make the crucial error of conceiving of the State as a thing in its own right, apart from, and vastly superior to, the mere citizens. And so, when an apparent conflict of interests arises, it is only logical that the inferior good—the citizen, his home, his children, his health, his life—be sacrificed to the superior good—the State. It is, in fact, reasonable to prefer a superior good to an inferior one. The mistake here lies in supposing that the superior (common) good is not the good of the citizens, that society is not its members, and that the two are at odds with each other.

To see more precisely how the common good is the good of "the many," we must take a closer look at societal order. The *extrinsic* common good of a society is the end to which it is ordained. Its *intrinsic* common good is especially its constitutive order.

The immanent, intrinsic good of anything is especially repre-

sented by its *form*.¹⁵ The form of a society, as we saw above, is its order; it is this which makes individuals a society. Hence, since it is its form, it is its principal intrinsic good.

It is easy to see how this common good is *good*. The individual presumably would not have joined the society except that it offered him the opportunity of doing something that he could not do, or could not do *well*, by himself. That the society can do it, is directly the result of its order. Different members taking care of different parts of the whole work of the society, according to a definite order, enable it to accomplish what no individual member could do by himself. Thus the prevailing order is good *for the individual*.

It is easy to see how this common good is *common*. The order of a society is something in which all the members necessarily participate: they would not be ordered—they would not be a society—without order. To the same extent to which they share in the order, to that extent they share in the chief common good of the association. The order is common; the order is good; the good is common.

INTENSIVITY

The diffusion of a common good is not only greater *extensively*, it is also greater *intensively*: it not only reaches out to more things, it reaches into them more profoundly, than a strictly private, particular good. Thus, while the private good of an individual is *his*, the common good is even *more* his. It touches and awakens a power closer to the essential, intrinsic constitution of the individual. *Explicit* activity for a common good requires universal or intellectual knowledge. Brute animals, limited to sense knowledge, can act only *implicitly* for a common good: they do not know they are so acting, and much less do they know why.

Since appetite (or desire, or love) follows knowledge, the more universal the knowledge is, so much the more does the appetite following it look to a common good; and the more particular the knowledge is, so much the more does the subsequent appetite look to the private good. So in us (human beings), particularized love takes its origin in sense knowledge, but love of a common and absolute good arises from intellectual knowledge.¹⁶

Sensory apparatus is on the fringe of man, his "out-side," and is thus his point of contact with external reality. But the core of man is his immaterial soul, with its intellective and volitional faculties. By

¹⁵ Cf. XII *Meta.*, lect. 12, n. 2627.

¹⁶ *De Spir. Creat.*, 8, 5^m.

seeking a common good, the awareness of which demands an intellect, man realizes a type and degree of perfection more distinctly in accord with his specific nature. Thus, a human being is more distinctly human in acting for a common good, and the common good is more distinctly, more properly *his*.

In seeking a strictly private good, we show a certain similarity to the brute animals, with whom also we share the corporeal part of our nature. In seeking a common good, we show a certain similarity to the angels, with whom also we share the incorporeal or spiritual part of our nature. Need it be asked, in which direction does true human perfection lie? Would we be more perfect by imitating what we know is less than we are? Of course this does not at all mean that we should have nothing to do with private or material goods. It is a question here of accentuation, of rational preference; of properly ordering the lesser to the higher. Man needs a roof over his head (he is a rational *animal*); but the point is, not to let his vision be limited by that roof (he is a *rational animal*).

BENEVOLENCE

A good is something to be loved, and a common good is no exception to this rule. We may distinguish two radically different ways in which the common good of a society can be loved; the one degrading, the other ennobling.

There is a concupiscent love which looks upon and seeks the common good, not for the community, but for itself alone. Inasmuch as it wants the common good exclusively for itself, it is treating it *as if it were a private good*; it refuses to admit its true nature. The mistake here may be purely speculative: the person may not understand that a common good has to be common in order to be good, or he may not understand wherein his true perfection lies, and so he looks for it in the wrong place. Or it may be a practical mistake: even with a correct speculative or theoretical understanding of common and private good, still he seeks the common good for his own. It may be that he thinks of himself as a yet superior good, in comparison with which he sees the common good of the society as a means to an end, the end being his own further aggrandizement; or he may consider the common good simply as a just tribute to a superior sort of thing—himself. Then there is the practical mistake of the one who correctly understands what is involved here, and yet does *not at all* seek the common good. At the heart of this error lies pride: he would like the common good, in so far as it is *good*; the trouble for him is that it happens to be *common*. The only way

he can "have" it is by sharing it with others, and this is too severe a jolt for his ego.

The other kind of love is benevolent love. It looks upon the common good as it really is, and acts accordingly. The common good is something that is good for many, and can remain so only as long as many share it. This type of love does not seek the common good in order to possess it, but in order to preserve, defend and augment it.

To love the good of the State in order to possess it, does not make a man a good statesman. A tyrant loves the common good in this way, that he may control it. Actually, he loves himself more than the State, for he desires this good for himself, not for the State. But to love the good of the State that it be preserved and defended, this is a true love of the State, and this makes a man a good statesman.¹⁷

Of course, even in seeking to preserve and defend the common good, the individual realizes that he too will profit from his activity: the common good is "his" good. But this is not the principal reason that motivates him. Benevolent love of the common good seeks whatever is calculated to benefit the community, without taking into consideration how it itself can profit thereby. It is not necessarily oblivious of what it stands to gain from its selfless activity, but its prime concern is for the common good, as for something that of itself merits such selflessness.

IN FINE

Society is man's natural answer to needs that cannot be met successfully by purely individual effort. Societal activity, composed of individual efforts, in turn supplies for individual inadequacies. The common good of the society is the good of its members. It is not opposed to their better interests, but is ordained to actualize and protect those interests. In seeking the common good, the members are seeking their own good. Yet this must not be a possessive seeking, but an endeavor to conserve and augment the good they themselves have found.

It is not the function of a part to convert the whole to itself; the perfection of a part lies in assimilation to the whole, where alone it can find and retain its native integrity.

¹⁷ *De Caritate*, a. 2.

ST. THOMAS AND THE SACRED PASSION

WILLIAM SEAVER, O.P.

"If anyone considers from a pious motive the fitness of the passion and the death of Christ, he will find such a profundity of knowledge that continuously more and greater thoughts come to him."¹



T. THOMAS was not, of course, speaking of himself when he wrote these words in his apologetical work *Concerning the Reasons for the Faith*. But if we do apply them to him personally, we gain an invaluable insight into his spiritual life and, in addition, the striking organic development of his writings on the subject of the sacred passion becomes much more meaningful to us.

The primary "pious motive" underlying St. Thomas' consideration of Christ's sacred passion and death was a desire to penetrate ever more deeply into the abyss of divine love. Although the entire redemptive plan was the work of love, that love reached its breathtaking climax in the sufferings and death endured by the God-Man on Calvary. This lavish outpouring of divine love evoked a corresponding love in the heart of Aquinas which found its expression in a lifelong contemplation of Christ's cross. Since all his writings and preaching on the sacred passion derived from such loving contemplation, love is then both their font and unifying theme.

That the holy Doctor's pious consideration of Christ's passion and death yielded "continuously more and greater thoughts" is abundantly verified in his writings. His first major theological work, written as a Bachelor at the University of Paris was a commentary on the *Sentences* of Peter Lombard. It presents a substantially faithful reproduction of the accepted scholastic treatment of Christ's passion, although several important original contributions to the corpus of traditional doctrine were made. The third part of his immortal *Summa*, however, represents the culmination and perfection of St. Thomas' teaching on this subject.²

¹ *De Rationibus Fidei*, Chap. vii.

² For a detailed study of this organic growth of St. Thomas' doctrine on the sacred passion, which will not be our concern here, cfr. O'Leary, Joseph M., C.P., *The Development of the Doctrine of St. Thomas Aquinas on the Passion and Death of Our Lord*, Chicago, J. S. Paluch Co., Inc., 1952.

The full appreciation of Aquinas' teaching on Christ's passion and death can only be obtained by taking into account the constant process of growth and enrichment this doctrine underwent and the profoundly intimate connection this development had with his own spiritual growth. The remarkable evolution in depth and precision of doctrine achieved by Thomas in the intervening years cannot be explained as merely the outcome of intensive study. The Master of Theology leaned heavily upon persevering prayer and ardent contemplation. We know this from the testimony of the Dominican, William da Tocco, the saint's first biographer.

CHRIST, THE FONT OF WISDOM

William held the office of prior of the Dominican house at Benevento, and was a member of the commission appointed for St. Thomas' canonization process. He had known his illustrious brother personally, during the saint's last years spent at St. Dominic's Priory, Naples. He supplemented his own observations with information given him by Peter of Sectea and Reginald of Priverno. Reginald was made Frater Thomas' special companion shortly after the latter's appointment as a Master of Theology, a post he held until the saint's death. The material William da Tocco collected in his official inquiry for the canonization process he later incorporated into a life of St. Thomas, which has remained ever since a basic biographical source.

William attributed St. Thomas' wisdom more to divine inspiration than to study. He recalls how his saintly brother never undertook writing or study without prayer and the shedding of many tears. This was especially true if he found himself involved in perplexingly difficult problems. Only after he had been divinely enlightened would he continue his work. St. Thomas himself offered the reason for his constant recourse to prayer, when he wrote that if there were a book which contained all wisdom, it would be foolish to seek elsewhere for knowledge. Christ, the Word made flesh, was the holy Doctor's book of perfect wisdom.

Thomas made Christ's sacrifice on Calvary the special object of his meditations throughout his life. Antoine Touron, O.P., 18th century biographer of the saint, aptly points out that the wisdom St. Paul acquired in the third heaven, and the beloved disciple on the breast of the Saviour, St. Thomas learned at the feet of the crucifix. "The wounds of Jesus Christ were the masters whom he consulted in his doubts, and to whom he listened in his diffi-

culties."³ He had the pious practice of daily reciting before an image of the Crucified his own beautiful prayer, "Grant, O Merciful God" to obtain the grace to shun all that was passing, and seek only for what was eternal. Thomas showed his reliance upon Christ Crucified even in the smallest details of his life. William da Tocco reveals how whenever the saint was alarmed, as at a sudden clap of thunder, he would make the sign of the cross and say, "God became man for us. God died for us."⁴

St. Thomas wrote the third part of his *Summa* while living at St. Dominic's, Naples. In the course of composing the questions relating to the mysteries of Christ's passion and resurrection, he would come from his cell to the chapel of St. Nicholas to pray. He chose the time before Matins when no one else would be there, and would then prostrate himself before the image of the Crucified to obtain from the font of wisdom the light and grace he needed. On one occasion, while he was absorbed in prayer, Christ spoke to him from the cross saying, "You have written well of Me, Thomas; what reward do you wish for your labors?" Thomas, who had prayed daily at the foot of the cross, "May I despise, O Lord, all transitory things, and prize only that which is eternal," unhesitatingly replied, "Nothing less than Yourself, O Lord."

IMPERSONAL TRANSPARENCY

As we have seen it was love which was the key opening to his gaze hidden meanings in the divine mysteries of Christ's suffering and death. Whatever St. Thomas wrote on the sacred passion was the outpouring of his own intense love. Love, too, impelled him to share these newly won secrets with others. For a Dominican to hoard his store of truths is a betrayal of his vocation. His love of neighbor finds expression in a total, prodigal scattering of these truths over the fields of the world like so many seeds which carry within themselves the promise of a future harvest. St. Thomas fulfilled this primary Dominican role in a unique way. His keen desire to help his neighbor to find the ultimate Truth spurred him on in all his intellectual pursuits.

Though St. Thomas made all the great truths, about which he wrote so sublimely, the object of his own ardent contemplation, the style he employed to express these truths, effectively

³ Touron, Antoine, O.P., *La Vie de S. Thomas Paris, 1737*, p. 420 as found in *The Interior Life of St. Thomas Aquinas* by Martin Grabmann, trans. by Nicholas Ashenbrener, O.P., Milwaukee, 1951, p. 71.

⁴ Tocco, William da, O.P., *Vita S. Thomae Aquinatis*, Chap. 38.

conceals whatever is intimate or personal. This is especially the case in his formal theological works. The inevitable result is that many in reading his treatment of Christ's passion lose sight of the intimate relation which exists between the mystic and theologian. Etienne Gilson has referred to his rigidly formal mode of expression as "impersonal transparency." St. Thomas conceived of himself as Truth's medium, and he would permit nothing personal or merely human to distort or intrude upon his presentation of the divine mysteries. This explains why many whose acquaintance with him was limited to the *Summa* should acclaim him as the theological craftsman par excellence, but remain largely unaware of the ardent soul of the mystic which lay hidden beneath formal theological terms. The devoted research of many of his modern biographers has succeeded in making this all important aspect of the saint's life better known.⁵ They have made clear the perfect unity and harmony which existed between his sanctity and learning. The general absence of the personal in St. Thomas' writings is the effect of his total consecration to the Dominican Order's goal and motto, *Veritas*.

A sympathetic and integral evaluation of Aquinas' doctrine on the sacred passion requires that this "impersonal transparency" of which Gilson speaks be taken into account. Fortunately, however, St. Thomas has composed a number of works treating of Christ's passion in which he could permit himself a freer expression of his personal devotion, and it is precisely here that the hidden fires reveal themselves. This is notably true of his scripture commentaries, particularly those written on the Gospels of Matthew and John, and the Pauline epistles.

SERMONS

But nowhere could St. Thomas find such an unhindered outlet for his fervent devotion to Our Lord's passion as in his sermons, especially those preached in his native Italy. There he would often speak to the people in their *volgare* or Italian tongue, the only language other than Latin which he spoke fluently. It is in these sermons as nowhere else that his own ardent nature breaks through.

As Father Hugh Pope, O.P., once pointed out, the Church's Common Doctor is seldom thought of as a preacher, and yet he did a remarkable amount of preaching both at Paris, and in many

⁵ This is especially true of *The Interior Life of St. Thomas Aquinas* by Dr. Martin Grabmann, *op. cit.*

parts of Italy, despite his busy schedule of teaching and writing. William da Tocco relates how at Naples, toward the close of the preacher's life, great throngs of people crowded about him to listen to his sermons. We are indebted to John di Blasio, a personal friend of the saint, and one of four lay witnesses at the canonization process, for precious details of St. Thomas' mode of preaching. Di Blasio attended a course of Lenten sermons delivered by St. Thomas at Naples shortly before his death, and he recalls that the holy Doctor in the fervor of his devotion preached with his eyes often closed or raised heavenward. The effect of such preaching upon the faithful may well be imagined.

About the time of his promotion to the position of preacher-general in the Dominican Order St. Thomas delivered a famous series of sermons on Christ's passion and death at the Church of St. Mary Major in Rome. He had the people consider the intense sorrow of the Blessed Virgin at her Son's sufferings and, we are told, moved them to tears. On Easter Sunday, however, he emphasized the happiness the Mother experienced in her Son's glorious resurrection, arousing in them a deep spiritual joy. A true preacher, he most effectively communicated to his hearers his own burning devotion to the sacred mysteries of Christ's passion and resurrection.

THE SACRED PASSION A WORK OF LOVE

Thomas the mystic and Thomas the theologian cannot be separated if we hope to appreciate fully his theological productions and this is preeminently true of every line he ever wrote on the sacred passion. One thought throughout is paramount: Christ's suffering and death were essentially a work of love. Love served as the unifying theme for all St. Thomas' writings on this subject. Love was also the font from which he drew his intimate knowledge of the divine plan unfolded at Calvary. He saw the difference between the Old and New Testament as above all the difference between fear and love, and epitomized God's whole redemptive plan as a work of love.⁶ If men could only penetrate to the depths of this divine love, they might then understand all the mysteries of the Incarnation and the Redemption. To appreciate this love ever more fully was his lifelong labor, despite his humble realization that God's grace and love are so great that it was beyond his power to comprehend them.

When he listed in his *Summa* the reasons of convenience for

⁶ *Super Epistolas S. Pauli*, Marietti, Rome, 1953; *Ad Hebr.*, vol. ii, n. 144.

Christ's passion, he placed first the reason that by Christ's total sacrifice man learns how much God loves him.⁷ Nothing in the whole divine plan of Redemption so reveals God's love for men as the death of the Son of God, the Lord of death, upon the cross. St. Thomas beautifully explains the words of St. Paul, "How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?" (*Hebrews*, ix, 14) as meaning that the Holy Ghost caused Christ to shed His blood by the spiration of divine love, love of God and love of neighbor which was infused into Him.⁸

During his second term as a Master of Theology at the University of Paris, the poet and Doctor of the Eucharist was asked whether Christ manifested a greater sign of love by giving His body to us for food than by suffering for us upon the cross. Strong as was his devotion to Our Lord in the Blessed Sacrament, he did not hesitate in his reply. He cited as the key to his answer the words of Christ Himself as found in St. John's Gospel, "Greater love than this no man hath, that a man lay down his life for his friends." The measure and proof of a man's love, he pointed out, is what he is willing to lose out of love for others. In His passion and death Christ surrendered His most precious possession—His own life. In the Eucharist Christ, in giving, suffers no loss.⁹

VIRTUE THE PROOF OF LOVE

For the Angelic Doctor the suffering Christ is our example as well as our ransom. The proof of the sincerity of our appreciation and love for such a generous Redeemer is a virtuous life patterned after Christ's own life.¹⁰ St. Peter in his first Epistle had urged the disciples of Christ to follow in their leader's footsteps (*I Petr.*, ii, 14) and the apostolic Dominican friar called upon the Christians of his own time to heed St. Peter's counsel. "Whoever

⁷ III, q. 46, a. 3.

⁸ *Super Epistolas S. Pauli, op. cit., Ad Hebr.*, vol. ii, n. 444.

⁹ *Quodlibetum* V, *Articulus* VI, *Quaestio* III.

¹⁰ It is clearly impossible to cover all the numerous aspects of St. Thomas' teaching on Christ's passion, even in a very general way. St. Thomas' treatment of virtue as the proof of our love for Christ, with Christ portrayed as the model of virtue is here developed, because the saint makes this a recurring theme in so many of his works. This section is drawn from St. Thomas' *Summa*, New Testament scripture commentaries and various theological opuscula. The commentaries and opuscula, in great part, have never been translated into English.

wishes to live perfectly," wrote the holy Doctor, "let him do only this—despise the things He despised upon the cross, and desire the things He (there) desired."¹¹ St. Thomas drew a striking contrast between the tree of the garden of paradise, and the tree of the cross. From the cross Christ opposed His own virtues to the vices which had first enslaved man to satan, when man ate of the forbidden fruit. No virtue is absent from the cross, but Christ especially emphasised humility and obedience, virtues which would have prevented Adam's downfall.

Through his profound study of the Scriptures and his penetrating knowledge of man's nature the saint laid bare the root causes of sin. He saw in Christ's passion the perfect antidote to man's evil inclinations. Man sins because he prefers material values to spiritual ones, and in his pursuit of earthly delights shrinks from the practice of virtue, when this proves painful or difficult. St. Thomas saw that if we piously contemplate His sufferings, Christ will free us from all attachment to material things. He will help us to endure hardship and even death for virtue's sake. Though God, He chose poverty and lowliness, and willingly underwent humiliations. The labor, thirst, hunger and scourging of body He sustained were intended to emancipate us from our attachment to bodily pleasures. "Every action of Christ is our instruction," to quote a favorite dictum of St. Thomas, but especially in the sacred passion did he find portrayed the perfection of the virtuous life.¹²

Certain of these virtues are singled out by St. Thomas for special attention, because they seemed more important to him from the point of view both of the passion itself, and also in their meaning for us. Some of the most beautiful passages in his commentaries on the passion of Christ are devoted to their delineation. As a Dominican religious vowed to a life of simplicity and obedience, St. Thomas kept his eyes ever fixed in loving admiration upon the humility and obedience of Christ crucified. He perceived that these two virtues cannot be separated one from the other, for "The measure and sign of humility is obedience, since it is characteristic of the proud to follow their own will."¹³ Starting with the basic truth that "Humility makes man capable of God," he saw in pride a wall separating us from our Creator.

¹¹ In *Symbol. Apost.* from *Opuscula Theologica*, Marietti, Rome, 1954, n. 919.

¹² *Super Evangelium S. Joannis, Lectura*, Marietti, Rome, 1952, n. 1555.

¹³ *Super Epistolas S. Pauli, op. cit., Ad Phil.*, vol. ii, n. 65.

Christ gave us a unique example of humility by submitting His will to that of the Father even when this involved a most infamous death upon the cross. St. Thomas, in drawing out the lesson of Christ's perfect obedience to God the Father, says that we should find it easier now to do the will of our superiors, who stand in the place of God. When Christ embraced an ignominious death to please His Father, He robbed man of any excuse for defection, even in the face of the greatest trials. "Whatever your afflictions may be," pleads St. Thomas, "do not play the coward, for you have not yet suffered as Christ has."¹⁴ Returning again to his theme of divine love, he points out that the self-same act of obedience giving glory to the Father was also an act of love freeing man from his bondage to sin. By sin man had fallen into a deep well from which only a solicitous God could deliver him.

"If you seek an example of patience, you will find it in the highest degree upon the cross."¹⁵ St. Thomas ascribes the greatness of Christ's patience to two factors: He uncomplainingly endured unequalled sufferings, and He might have escaped these sufferings had He wished. Thomas tells us that it was especially patience and fortitude which won Pontius Pilate's admiration. Pilate had presided at many trials, as governor of Judea, but there was something unique about Christ. Though a prisoner He betrayed no sign of fear and made no attempt to defend Himself. By remaining silent before Pilate and His executioners, Christ had demonstrated how willingly He was going to His death. From the cross itself He offered a more striking proof still that His sufferings were voluntary rather than imposed. At the last, He cried out with a loud voice and yielded up the ghost. St. Thomas says by way of comment that an ordinary man can scarcely move his tongue at the moment of death, but Christ manifested His divine power by expiring with a great cry, causing the centurion to exclaim, "Truly this was the Son of God." St. Thomas then calls our attention to the fact that Matthew, in recounting the passion, does not write that Christ died, but that "He yielded up the ghost."¹⁶

One of the *Summa's* most moving passages is found in the third part (q. 46, aa. 5-6) where St. Thomas delineates Christ's sufferings and sorrow. Christ was persecuted by all classes of men and betrayed by His dearest friends. He was deprived of all

¹⁴ *Super Epistolas S. Pauli, op. cit., Ad Hebr., vol. ii, n. 670.*

¹⁵ *In Symbol. Apost. from Opuscula Theologica, op. cit., n. 921.*

¹⁶ *Compend. Theol. from Opuscula Theologica, op. cit., Chap. 230, n. 484.*

honor and glory, robbed even of His garments. His soul was overwhelmed with sadness, and weighed down by the sins of men. He suffered in all the senses and members of His sacred body. Complete as St. Thomas' account may seem to us, Cardinal Cajetan, in his commentary on the *Summa*, warns that no one can ever enumerate all of Christ's sufferings. Cajetan says that when we consider what Christ endured in His passion and death we enter a limitless sea which we shall never traverse in this life.

A TOTAL VIEW

No true appraisal of the beauty, profundity and loving devotion of St. Thomas' commentary on Christ's sacred passion and death as found in his works of theology is possible without a consideration of all the places in which the holy Doctor has treated of these mysteries. His theological productions alone, because of the rigid methodology utilized in them, might very well create a false impression of cold precision in the reader's mind. Only by consulting his scripture commentaries, apologetical works, catechetical instruction and sermons, will one find the spirit by which the letter is properly to be judged. Then will Thomas be seen with a clear and undistorted gaze; then will the full meaning of the letter reveal itself to those who study the pertinent passages of his theological masterpieces under such a total view.

His writings on the passion and death of Jesus Christ offer a virtually inexhaustible source both of sermon material for the preacher, and topics of meditation for the devout Christian. Taken in their totality they constitute one of the Church's richest treasures, and an imperishable monument to St. Thomas' sanctity and Christlike wisdom.

THE HOLINESS OF ST. DOMINIC

CESLAUS M. HOINACKI, O.P.

(Note: The first in a series of *Dominicana* articles incorporating the translation of the official process for the canonization of St. Dominic)



DOMINICANA here presents an authentic, eyewitness report of one of the most important men of the thirteenth century—St. Dominic, the founder of the Order of Preachers. The text translated below is taken from the official process of canonization, and is published because his importance is still relevant today; his influence continues to be vital and powerful. He lives in our age through his sons and daughters—the thousands who are the inheritors of his wisdom and sanctity.

Brother Dominic, as his friends called him, had a unique mission in history and the life of the Church. He infused a special ideal into Christendom, an ideal which sprang directly from his character. And the single most important factor in the formation of this character was his personal quality of *sanctity*. This quality molded the man, and then impressed its fiery image upon all his work. The accounts presented here are the chief sources of the world's knowledge of this man's holiness.

But certain principles and facts must be noted in order that a twentieth-century reader understand and appreciate what a thirteenth-century witness is relating. The chief principle to remember is that these people did not record their memories of Brother Dominic that someone might use the information to construct a biography. Their primary purpose was to present the remembered facts and experiences concerning Dominic which would establish proof of his sanctity. The depositions were presented upon their solemn oath before an ecclesiastical board of inquiry, somewhat similar to the modern grand jury. The board of commissioners heard them at Bologna, Italy, in August of 1233, exactly twelve years after Dominic's death.

The Bishop and Podesta (similar to a mayor) of Bologna had sent a delegation to Pope Gregory IX, asking him to institute

an investigation into the life of Brother Dominic to determine whether it was possible for the Church to canonize him.¹ In discussing the canonization with the cardinals, the Pope said that he no more doubted the sanctity of Dominic than he did that of SS. Peter and Paul.² Gregory had known Dominic well and (as Cardinal Ugolino) had presided at his funeral. At the request of the Bolognese, he appointed three commissioners to open and preside over the process of investigation. This mandate is the first document translated below.

In Bologna, the Dominicans appointed Philip of Vercelli³ as the promoter of the cause. He assembled the witnesses who had known Master Dominic (as the founder was also called), and instructed them regarding the precise information the board required. To decide whether or not Dominic was a saint, the commissioners, the Pope and the Roman Curia needed to know whether he had given evidence in his life of heroic sanctity. The witnesses were to report the existence of the effects of great holiness—if they remembered having seen such effects. This determined the scope and character of their reports. Hence, the modern reader must not expect to find more "complete" information than such a special purpose demanded. The story begins, then, with the translation of the Pope's order of inquiry.⁴

The decree of Gregory IX, instituting the commission of inquiry.

Rome, July 13, 1233.

Gregory, bishop, servant of the servants of God, wishes to give his apostolic blessing and greeting to his dear sons Tancred, Archdeacon of Bologna, Thomas Ubaldino, Prior of St. Mary's on the Reno,⁵ and Brother Palmerio, Canon of the church of Campagnola, of the Order of St. Augustine, of the dioceses of Bologna and Reggio.

The Omnipotent and Eternal Creator of all things visible and invisible takes good care of the men whom He has created by the perpetual gift of manifold blessings. Yet He goes beyond this to offer man a new life by the successive creation of new gifts, which are the signs of his affection for his creatures and the effects of his love. This is shown by the welcome sight of recent flowerings and the free gift of new fruits.

Therefore, in order to show the faithful the way to everlasting

ing joys, to increase the faith, hope and love of all people, to direct into the way of peace and eternal light the feet of those standing in darkness and the shadow of death, the Wonderful Creator of the sun and moon, from his heavenly throne, produces other lights which shine in inextinguishable brilliance. These confer an infinite number of benefits and infuse a tremendous joy into devout hearts who seek the glorious mansions of ineffable light.

Now there are many people today who rejoice upon seeing even a single daystar, although they may remember seeing a great number of stars during the night. The Magi also used to enjoy examining the constellations of the stars, which the Wisdom of God had created from the beginning, yet when they saw a new star in the East, the harbinger of the King's birth, they were filled with an inexplicable joy. And although there already shines out in her firmament the splendor of the diverse glories of her saints, Holy Mother Church is most happy when a new star appears, clearly exhibiting a unique and excelling light. Through this light, the darkness of those who do not know the Lord is dissipated, the perverse teaching of heretics is confounded, the blessed belief of the faithful is made strong.

We rejoice in the belief that Brother Dominic, the founder and Master of the Order of Preachers, whom We knew well, has already been united to the assembly of the blessed by the divine mercy. Marvelous signs show that he has been given a glorious beatitude. For the truly Magnificent Lord has worked a great number of different miracles for many people around his tomb and in other places, through the invocation of his name in sincerely devout prayer. Therefore, the Celestial Spouse should certainly speak out and proclaim that he is numbered among the saints. This action is demanded because of the extraordinary virtues which We remember having seen variously exhibited in Brother Dominic's life, and because of the famous miracles reported to have illumined his holy tomb. But the truth of things is not immediately evident to doubtful minds, and the character of some does not easily exult over the sudden report of miracles; not all that glitters really deserves the name of gold, nor does every whiteness reveal true ivory.

A prudent foresight, then, which makes Us prompt to affirm certainties and slow to credit doubtful matters, urges Us to send these apostolic letters for your prudent action, which We fully trust in the Lord. We act according to the example of the True

Light of the Saints, the Lord Jesus Christ, Who strengthened the fearful hearts of his disciples by public signs and manifest wonders, thus illumining their dark minds so that they might possess the firm support of certitude in the wonderful glory of his Resurrection.

You are to examine the public and private life of this brother to learn if he is truly acceptable to God and men. Look into the miracles which have come from the sanctity of his body through the operation of God. Question the appropriate witnesses with cautious diligence and vigilant solicitude, keeping before your eyes reverence for the Divine Majesty alone. Draw up all the information in writing, carefully protect it with your seal, and then send it to Us after you have received our apostolic decree. This will be sent to you through reliable and official messengers. If all of you cannot participate together in this inquiry, then at least two of you should carry it through to a successful end.

Given at the Lateran, July 3, the seventh year of our pontificate.

These are the depositions that have been received concerning the public and private life and the death of Blessed Dominic, the founder of the Order of Preachers.

By the authority of the Lord Pope, Gregory IX, through Master Tancred, Archdeacon of Bologna, Thomas, Prior of St. Mary's on the Reno, and Brother Palmerio of the church of Campagnola, of the dioceses of Bologna and Reggio, these witnesses have been heard concerning the public and private life and death of Brother Dominic, the creator, founder and first Master of the Order of Friars Preachers. They were introduced by Brother Philip of Vercelli, a canon of the same Order. He was appointed promoter of the cause by Brother Bonaventure,⁶ Prior of the monastery and church of St. Nicholas of the Order of Friars Preachers in Bologna, and by the chapter of the same church, gathered in the accustomed manner in the chapter hall at the sound of the bell. The witnesses were also heard concerning the miracles which God has worked through the merits of Brother Dominic, both before and after his death. The testimony was given under oath in the presence of the three commissioners in the year of the Lord, 1233, in the sixth of the indiction.⁷

The Testimony of Brother William of Montferrat.

William first met St. Dominic at Rome in 1217, as he relates in his deposition. He received the habit from the founder at Paris two years later. In 1235 (there is some dispute as to the exact year), he was sent to the Near East by Gregory IX to convert the Saracens there. He died in that region.⁸

On August the seventh, Brother William of Montferrat, a priest of the Order of Preachers, stated under oath that about sixteen years ago he went to Rome to be there for Lent. The Lord Pope, who was then Bishop of Ostia,⁹ received him in his house. During that time, Brother Dominic, the originator and first Master of the Order of Preachers, was at the Roman Curia, and often came to the house of the Lord Bishop of Ostia. This is how the witness came to know him. He found the company of Brother Dominic congenial and began to like him very much. Many times they talked about the means of salvation—for themselves and for others. It seemed to the witness that Brother Dominic was much more of a religious than any man he had ever seen, although he had spoken with many; nor had he met anyone more filled with zeal for the salvation of all.

In the same year the witness went to Paris to study theology. But they first agreed and promised that after Brother William had studied theology for two years and Brother Dominic had organized his friars, they would go together to convert the pagans in the North.¹⁰

While the witness was studying at Paris, Brother Dominic arrived from Spain. At this time William entered the Order, receiving the habit of the Friars Preachers from Brother Dominic. From then on they lived together for long periods of time in various places. He accompanied Dominic to the Roman Curia and other places, traveling back and forth. He observed him while eating, drinking, sleeping and praying; he saw him both sick and well.

In all the time they were together, he saw that Brother Dominic observed the Rule and the regulations of the Friars Preachers with great strictness. Although he would easily give dispensations to his brothers, he would not dispense himself. He kept all the fasts prescribed in the Rule, both when he was well and sick. Once when they were going to Rome, he noticed that Brother Dominic was suffering from a serious attack of dysentery. Yet this did not cause him to break the fast, nor eat meat, nor order any specially prepared food, except for some occasional

fruit or vegetables. The witness knows this to be fact for he was always with him at meals. In all the other illnesses which he observed, Brother Dominic acted in the same way. When asked where else he saw him sick, the witness answered: at Viterbo—but he did not remember what the sickness was.

In all the time he was with Brother Dominic, it often happened that he was given poor food, bad service and inadequate sleeping accommodations. Yet he was never heard to complain about these matters, whether he was well or ill.

When it was time to go to bed, he first spent a long time in prayer, often accompanied with weeping and tears. Frequently he awakened the witness and the others with the noise of his sighs and groans. He firmly believes that Dominic spent more time in prayer than in sleep. All the time they were together he always slept clothed, keeping on his cloak, belt and shoes. He never slept on a featherbed, but on the ground, a bench, on some chaff or other straw.

He always observed silence at the accustomed and appointed times according to the regulations. He avoided useless conversation and always spoke either with or about God.

When asked how he knew all this, he answered that he was Brother Dominic's principal companion,¹¹ and so lived with him day and night, between trips and while traveling. He saw and heard all the above as it has been related.

He firmly believes that Brother Dominic always preserved his virginity. He thinks this true because of the good life he saw him living. He also heard this from many religious men and others deserving credence who had lived with him for a longer time. Asked who told him this, he answered: The Bishop of Osma, whose canon Brother Dominic was, the canons who lived with him in the world, and others whose names the witness did not remember.¹²

He was present at the translation of Brother Dominic, when his body was transferred from its first tomb to the church and put in the place where it is now. The Provincial Prior and the brethren of the church of St. Nicholas were afraid that there would be a stench in the tomb where the body lay, because it was a very low place and much rain water ran down into the grave. Because of this fear, they did not want any outsiders or laymen to be present when the tomb was opened, but they could not avoid it. The Podesta and twenty-four noble and respected citizens of Bologna were present at the opening of the tomb; some

of these had been guarding the grave for many nights before it was opened.

When they raised the stone which had been placed over the grave and saw the wooden coffin that contained the body of Brother Dominic, a pleasant and delightful aroma rose from the grave. The witness was never able to decide on the identity of this scent. He and all the others sensed the fragrance. He leaned over and kissed the coffin, and perceived the odor more strongly. The others who were there, both the brethren and laymen, did the same thing, sensed the same aroma, and wept much out of joy and devotion. Finally, the body was moved to the place where it now lies.

Afterwards he saw many people who related how they had suffered from different serious illnesses, and had been cured through the merits of Blessed Dominic; but he did not remember who they were or their names. He had not known them previously, because he was only there on official business of the Order¹³ and could not delay.

The Testimony of Brother Amizio of Milan.

Amizio was received into the Order by Dominic when the latter stopped at Milan in 1219. He was a skillful lawyer and a notary of the Sacred Palace. Dominic chose him as a traveling companion, and he later served as prior at Milan and Padua.¹⁴

On August the eighth, Brother Amizio of Milan, priest, Prior at Padua, stated under oath that Master Dominic was a humble and meek man, patient and kind, quiet, peaceful and modest. There was a solid maturity in all his actions and words; he was a sympathetic consoler of others, but especially of his own brethren. He was an ardent zealot for regular observance. His great love for poverty showed itself not only in his own food and clothing and that of the brethren of his Order, but even in the buildings and churches of the brethren, the liturgy and the ornamentation of ecclesiastical vestments. He was most diligent about this, and took great care all his life to prevent the brethren from using rich and silken vestments in the churches, either for themselves or for the altars. Except for the chalices, he allowed them to have no gold or silver utensils.

During the night, and whenever he was free in the day, he was unremitting in his prayer. Frequently he prayed all night, so

that he was found to be in bed little or not at all. He observed all his regulations in every matter and did not dispense himself in the slightest detail. He followed completely the common monastic observance in choir, in the refectory and in other places.

Zealous for souls and glowing with fervor in preaching, he urged his brethren to have the same ardor. He very much loved the religious life and praised religious Orders.

When asked how he knew all this, the witness answered that he had lived with him for a time. He had seen many of these things and so knew them from personal experience; many others had been told him and he firmly believed them to be true.

He heard and believed that Brother Dominic had preserved his virginity all his life. This was also the common opinion among all the brethren.

On a certain night shortly after the recent translation of Brother Dominic, in the presence of the Podesta of Bologna and many of his soldiers, the Master of the Order, the Provincial Prior and a great number of the brethren and priors (all of whom insisted on this), the coffin and reliquary were opened. The relics were then shown to the brethren, including the witness. When he saw and kissed the bones, he inhaled and sensed the sweetness of a powerful aroma. He never remembers having experienced this kind of fragrance.

The Testimony of Brother Bonvisus.

It is not certain whether Bonvisus, a doctor in law, received the habit of the Order from Reginald or from Dominic. He entered the Order at Bologna in 1219 and was the first one sent by Dominic to Piacenza in 1220. A man of great virtue, he preached and founded a monastery there.¹⁵

On August the ninth, Brother Bonvisus, a priest of the Order of Preachers, stated under oath that he had entered the Order of Friars Preachers a little over fourteen years ago. He lived with the blessed Brother Dominic for about ten months in the monastery of St. Nicholas in Bologna; then at Rome and Milan. Together they traveled to Rome. He also took care of him when he was sick.

In order that he might pray after Compline, the blessed Brother Dominic had the custom of hiding himself in the church when his brethren had left to go to bed. Since the witness wanted

to know what the blessed Brother Dominic was doing in the church, he often hid himself there, and so heard him praying to the Lord with a great cry and tears, and with heavy sighing. When asked how he knew that it was the blessed Brother Dominic, he answered that he saw him, since there was a light in the church. He also recognized him by his voice and so is quite certain that it was Brother Dominic. That the blessed brother often devoted the entire night to prayer was a fact well-known to the brethren and firmly believed by the witness.

Although he wanted to know where he slept, he could not find that he had any place of his own, as had the other brothers. Sometimes he was found to have slept on a bench, sometimes on the ground, and sometimes on a chair or bed without any mattress. At night, he slept dressed just as he went about during the day. When asked how he knew all this, he answered that he saw it and it was common knowledge among the brethren.

In traveling to Rome, whenever they got outside any city, town or village, the blessed Brother Dominic would take off his shoes, throw them over his shoulder and walk barefoot. He would not let the witness carry them, although he wanted to do this. When they approached another city, town or village, he again put them on. On leaving, he took them off and thus walked barefoot until they reached their destination.

Once, when they got to a place where the stones were extremely sharp, he said to the witness: "What a wretch I am! Here I was once forced to put my shoes on." The witness asked why. Because it had rained, Master Dominic answered. The witness stated that he knew this because he was there and saw it.

Walking along the same route, they once got caught in a heavy rainstorm, a downpour. The streams and rivers were all swollen, but the blessed Brother Dominic, since he rejoiced in difficulties, praised and blessed God by singing the "Ave Maris Stella" in a strong voice. When he finished that hymn, he began another, the "Veni Creator Spiritus." He sang it all in a clear voice.

When they came to some flooded land, which had resulted from all the rain and drainage, the blessed Brother Dominic made the Sign of the Cross over the water and told the witness—who was very much afraid of water—that he should enter in the name of the Lord. Confiding in the Sign of the Cross made by Brother Dominic and secure in his obedience, he entered the water which seemed so perilous and got through safely.

Sometimes the witness served his Mass. He would then watch his expression, and he used to see so many tears running down his face that the drops ran in a stream. He saw the same thing happen in singing the Psalms.

When they had to stop for a meal or for the night, he did not insist on his will, but followed the wishes of his brothers who were with him. And if he were badly treated, he showed greater signs of joy than if he were served well. Asked how he knew this, the witness answered that he saw it since he was present.

Once in Milan, the blessed Brother Dominic was sick and the witness took care of him. When the violence of the fever attacked him, he did not complain about this illness; rather, it seemed that he was in prayer and contemplation. This seemed so from certain signs on his face, which the patient, when well, was accustomed to show whenever he was in prayer and contemplation—as the witness well knew. When the fever diminished, he spoke of God with the brethren, or read a book, or had someone read to him. Since his custom was always to rejoice in trials rather than in good fortune, he praised God and was happy about his sickness.

At one time the witness was procurator of the monastery at Bologna and so had to supply the refectory. On a certain fast day the bread in the refectory ran out. Brother Dominic then gave the signal that bread should be brought for the brethren. The witness told him that there was none left. With a cheerful look, Brother Dominic raised his hands, and praised and blessed the Lord. Immediately, two persons entered carrying baskets, one of bread and the other of dried figs, so that the brethren had plenty. The witness knows all this to be true, for he was there.

Brother Dominic was extremely humble, kind, pious, merciful, patient and sober. He embraced poverty, was zealous for souls and was friendly toward all religious Orders and their members. As regards himself, he observed the Rule rigidly. He never returned evil for evil, nor abuse for abuse, but blessed those who cursed him. Asked how he knew the things he related, the witness answered that he lived with him during journeys and rests, saw him well and sick, observed him eating and sleeping.

After the removal of blessed Brother Dominic's body from the first grave to its present tomb, the Master of the Order showed the relics to the brethren who were not present at the translation, because they were most anxious to see them. The

witness was there when the relics were displayed in the presence of the Podesta and certain other citizens of Bologna, the Provincial Prior and all the other brothers. He detected a remarkable and very sweet odor coming from the bones, but he could not identify it. It seemed to him that it exceeded every aromatic fragrance. He does not believe that so wonderful and striking a marvel could have been produced, if it were not due to a miracle from the Lord in heaven. The witness was not alone in clearly sensing this fragrance, for many others, even those standing at some distance, told him they perceived it.

When the witness was a novice and had no experience of preaching—he had not yet studied Sacred Scripture—Brother Dominic ordered him to leave Bologna and go to Piacenza to preach. He tried to excuse himself because of his inexperience. But with great gentleness, Brother Dominic convinced him he should go, and said to him: "Go confidently, for the Lord will be with you, and He will put the words in your mouth." The witness obeyed, went to Piacenza and preached there. God blessed his words with so much grace that three brothers entered the Order of Preachers when he spoke.

FOOTNOTES

¹ The actual document containing this request has been lost.

² *MOPH*, XXII, pp. 18-19. Jordan of Saxony reports that some of the brethren asked the Holy Father for permission to carry out a canonical translation of Brother Dominic's body from its original grave (this was prior to the request of the Bolognese). Gregory severely rebuked them for having neglected their Father so long, and said that there was no doubt that Dominic was in heaven. Cf. *MOPH*, XVI, pp. 84-85.

³ Philip was later Provincial Prior in the Lombardy province three times. He has sometimes been confused with another Brother Philip, founder of the monastery at Rheims and Provincial of the Holy Land province. Cf. Altaner, p. 222; *MOPH*, II, pp. 89ff.

⁴ More detailed information concerning the organization of the process may be found in Vicaire, pp. 195ff. Additional facts concerning the process and the history of the text are given in *MOPH*, XVI, pp. 91ff., and Taurisano, pp. 5ff. Our translation is based upon the text of the *MOPH*, XVI. The deposition of the first witness, Bonaventure of Verona, may be found in the March, 1940 issue of *Dominicana*, pp. 30ff. The remaining depositions and allied documents will be published in future issues of *Dominicana*. Information concerning St. Dominic's method of prayer may be found in the translation of a thirteenth-century document in the summer, 1956 issue of *Reality*, pp. 164ff.

⁵ The name is taken from a small river near Bologna.

⁶ In Latin, his name is often spelled *Ventura*. He was the first witness whom Philip presented to the board at Bologna.

⁷ On explanation of this medieval method of indicating the year may be found in the article, "Chronology, General," of the *Catholic Encyclopedia*. Speaking in a somewhat similar manner, we would say: In the sixth year of the second decade.

⁸ Altaner, pp. 25ff.; *AOP*, 1893, p. 72; 1894, p. 397; 1901, p. 185; Echard, I, pp. 48, 105.

⁹ Gregory IX, who was then Cardinal Ugolino.

¹⁰ Some authors, from an indication in one of the manuscripts, think that Northern Germany is meant. It is a disputed point, however.

¹¹ He was Dominic's *socius*, or official traveling companion. The friars never traveled alone, but always had another with them. Dominic chose various men, both clerics and lay brothers, to accompany him on his different journeys.

¹² William must have received his information indirectly from the Bishop, for the latter died in 1207, long before William knew Dominic.

¹³ William was a *diffinitor*, that is, one of the friars concerned with framing the legislation at the General Chapter. The Dominican General Chapter is roughly similar to the meeting of Congress, except that it is in session only a few days. A *diffinitor* has duties somewhat like those of a Congressman.

¹⁴ Altaner, pp. 26f; *AOP*, 1901, pp. 187-8; *AFP*, X, p. 320.

¹⁵ Altaner, pp. 27 f; *AOP*, 1893, p. 72; 1894, p. 397; 1898, p. 607; 1901, p. 190; Echard, I, p. 49; Taurisano, p. 17.

Bibliography

AFP: *Archivum Fratrum Praedicatorum*, Rome, 1931ff.

Altaner: Berthold, *Der hl. Dominikus*, Breslau, 1922.

AOP: *Analecta Sacri Ordinis Fratrum Praedicatorum*, Rome, 1893ff.

Echard: J. Quetif and J. Echard, *Scriptores Ordinis Praedicatorum*, Paris, 1719-21, 2 vol.

MOPH: *Monumenta Ordinis Fratrum Praedicatorum Historica*, Rome, 1896ff.

Taurisano: Innocentius, *Fontes Selecti Vitae S. Dominici de Gusman*, Rome, n.d.

Vicaire: M.H., *Saint Dominique de Caleruega*, Paris, 1955.

Complete bibliographies may be found in *MOPH*, XVI and Vicaire.

In a spirit of veneration, look to the holy men of past ages and of our own day as examples, for, uniting with the most priestly zeal the right kind of detachment from external goods and unlimited confidence in Divine Providence, they accomplished marvellous works, putting their trust in God, Who never refuses necessary help.

Menti Nostrae, Pius XII

✠ REVEREND JAMES JOSEPH BAVERSO, O.P. ✠

In the tenth year of his priestly life, Father James Baverso offered to God the final sacrifice of his own life. He died November 14, 1956, in Louisville, Kentucky, at Our Lady of Peace Hospital. Death came after a long illness culminating in a stroke, after which he remained in coma six days until he died. The funeral was held November 17 at St. Rose Priory, Springfield, where Father Baverso had been assigned. The Very Reverend C. A. Musselman, O.P., prior of St. Rose, celebrated the solemn Mass, assisted by Father G. Q. Friel, O.P., as deacon, and Father J. L. Lennon, O.P., as subdeacon. Father J. R. Desmond, O.P., gave the eulogy, and Fathers J. P. Farrell, O.P., and J. L. Sullivan, O.P., were acolytes for the Mass. Burial took place in the priests' cemetery at St. Rose.

Father Baverso was born in Braddock, Pennsylvania, where he also received his elementary and high school training, the latter at St. Thomas High School. He entered Providence College in 1938, the novitiate at St. Rose in the summer of 1940, and he made his religious profession a year later on August 16. He spent two years at St. Joseph Priory in Ohio studying philosophy, and then was sent to the House of Studies in Washington to complete the course and to study theology. On June 5, 1947, at St. Dominic's church in Washington, he was ordained by the Most Reverend Amleto Giovanni Cicognani, D.D., the Apostolic Delegate. After completing his theology course he was assigned to Aquinas High School in Columbus as an instructor, and in 1953 he was sent to St. Dominic's parish in Youngstown. The following year he returned to St. Rose, to end his Dominican life where it had begun.

Father Baverso is survived by two sisters and three brothers. One of the sisters is also a Dominican, Sister Mary Luke, O.P. Another brother, Philip, died while at St. Rose to attend the funeral. *Dominicana* sincerely extends its sympathy to the family of Father Baverso for their losses. *Requiescant in pace.*

✠ THE REVEREND JAMES LOUIS MITCHELL, O.P. ✠

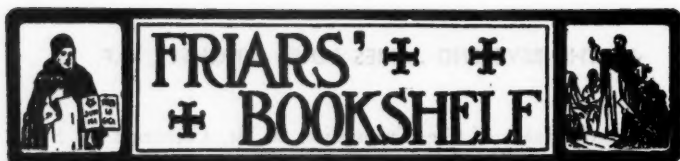
On the feast of the Translation of St. Catherine of Siena, Feb. 28, the province lost one of its most competent preachers by the sudden death of Father James Mitchell. While preparing to leave the railroad station in Providence, R. I. to fulfill an assignment in his native city of Lowell, Mass., Father Mitchell became ill. A Franciscan priest was called to administer the last rites to the dying priest. Father Mitchell would have celebrated the twenty-fifth anniversary of his ordination in May.

Amidst a large gathering of Father Mitchell's fellow Dominicans in St. Pius' church, Providence, the Most Rev. Russell J. McVinney, D.D., bishop of Providence, celebrated the Solemn Requiem Mass. He was assisted by the Very Rev. W. B. Sullivan, O.P., P.G. as deacon, and the Rev. P. A. Bagley, O.P. as subdeacon. The Rev. P. J. Conaty, O.P. gave the eulogy. Burial took place in St. Francis cemetery, Pawtucket, R.I.

Born of native Irish parents in Lowell, Mass. on March 13, 1906, Father Mitchell was the first of seven children. He attended St. Michael's parochial school and the Lowell Public High School. After preparatory study at Providence College, he received the habit at St. Rose from the Very Rev. J. S. Wilburn, O.P. on Sept. 8, 1925. He made his profession a year later and went to River Forest for his three years of philosophy. Then, after a year of theology at St. Joseph's Priory, he was sent to Washington to complete his studies. On May 20, 1932 he was ordained by the Most Rev. Michael J. Curley, Archbishop of Baltimore, in St. Dominic's church, Washington.

Until he began his career as a missionary in 1940, Father Mitchell taught at Aquinas High School in Columbus. After two years' work with the Eastern Mission Band, he volunteered for the Northwest Mission Band of the California province. Six years later, in 1948, he resumed his mission activity in his own province.

We mourn the loss of our revered Father Mitchell and extend our sympathy to his mother, Mrs. Christopher Mitchell, and to his brothers and sisters. *May he rest in peace.*



The Spiritual Doctrine of Dom Marmion. By M. M. Philipon, O.P. Translated from the French by Matthew Dillon, O.S.B. Westminster, Md., The Newman Press, 1956. pp. 221. \$3.50.

The publication of a book which summarizes the doctrine of a master of the spiritual life is a noteworthy event. But when that summary is done by one who in his own right is recognized as an authority on spiritual matters, then it is doubly welcome. Such a book is Father Philipon's *The Spiritual Doctrine of Dom Marmion*.

It is unnecessary here to expound upon the tremendous influence which the directives of Dom Marmion have exerted. That his works have found translators in dozens of languages attests to the fact that he is without peer as a spiritual writer of the 20th century. The genial Irish Benedictine, who spent his monastic life in Belgium, left to the Christian world a series of books and notes, which for all their depth and beauty, have but one motive and end: to make all men become by grace what Jesus Christ is by nature, the child of God. This was the fundament of all his teaching; everything was done for, or subordinated to, love of Christ. His doctrine is simple; so too are his writings. They mirror the resplendent simplicity of Christ.

Father Philipon has divided his relatively short work into five parts. The first and lengthiest treats of Dom Marmion's personal life and spiritual progress. No attempt is made to improve upon Dom Thibaut's *Dom Columba Marmion*, a model of biographical literature. In fact this is the primary source from which Fr. Philipon sketches his subject. It is in these encounters with the living Dom Marmion that the reader may find him most appealing. His personal sanctity, which found the works of St. John of the Cross "not suited to my soul," and felt a sense of exaggeration in St. Louis Grignon's devotion to Mary, reveals a sensitive soul who was not averse to proclaiming the unexpected. As Father Philipon notes however, this is not a deprecation of the methods of these saints, but simply manifests the diverse paths upon which souls travel to perfection.

The actual summary is found in the four remaining sections and may be classified as: our life in Christ; monastic spirituality;

priestly perfection; and devotion to Mary. There can be no doubt that Fr. Philipon could have written extensively on each of these. But a summary was his objective, and as a result sentence after sentence contains gems of meditative and preaching possibilities. These sections are capsuled in the utmost brevity. So much so that at times the reader may experience a momentary bewilderment from the swift change of thought. It is a book which cannot be read rapidly. Time for ruminating over sentences, even phrases, must be allowed in order to digest fully the spiritually nourishing thoughts. They are an excellent diet for a vigorous and healthy interior life.

We recommend this work without reserve to all priests, religious, and mature readers of the spiritual life.

J.S.F.

The Bridge. A Yearbook of Judaean-Christian Studies. Volume II. By John M. Oesterreicher. New York, Pantheon Books, 1956. pp. 357. \$3.95.

This second volume of a series initiated to search into "the many implications" of the 1938 reminder of Pope Pius XI: "Spiritually we are all Semites," adheres to the high standards of its predecessor, and in certain respects—architecture for one—surpasses it. This is not a book for a specialized audience. It commands the attention of all Catholics.

Although art, literature and contemporary developments are given a place, there is an emphasis in this volume, as in the previous one, on Old Testament studies and understandably so. For when the Church, through her liturgy, prepares us for the arrival of the Redeemer she places us squarely midstream in Israel. Again, when the groundwork is being laid for the Passion and the Resurrection, the Liturgy once more breathes the inspired writings of the titans of the Old Dispensation. Daily, in the hands of her priests and religious are the books of Jewish psalmody from which soar the Church's daily praise. Contemplation of these biblical roots in thoughtful, non-technical prose is a becoming means adopted by the editors to show the "unity of God's design as it leads from the Law to the Gospel—the unbroken economy of salvation."

"The Bridge" is Christ—"for He over whom Christians and Jews are separated turns and ties us to them." With admirable design (here their architecture is inspired) the editors present in this volume two studies by eminent European scholars. One deals with the days preceding the historical Christ. The other looks to a period of the era following Him which is still beyond our times. Their combined

effect is to set in sharp focus the salvific power of the everlasting Christ.

The first of these, "The Word Is a Seed," is a penetrating study by Father Alexander Jones of the footprints of the Word in the Old Testament. In casting a bright beam forward onto the opening passages of St. John's Gospel, it exemplifies the faith-deepening possibilities of this series for Catholic readers.

The other, Monsignor Charles Journet's essay "The Mysterious Destinies of Israel," is an interesting contribution to the considerable recent Catholic discussion of the 11th Chapter of the Epistle to the Romans, in which St. Paul set forth his throbbing prophecy of the ultimate salvation of the Israel of his blood:

"For I would not have you ignorant, brethren, of this mystery . . . that blindness in part has happened in Israel, until the fullness of the Gentiles should come in. *And so all Israel should be saved.* . . . As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers. For the gifts and the calling of God are without repentance." (Rom. 11:25-29)

That this passage does have reference to eternal salvation for the Jewish people has been the consistent teaching of St. Gregory the Great, St. Thomas and Bossuet. Renewed interest stems from the writings on the problem in the 1930's by Erik Peterson and Jacques Maritain. Maritain's essay, "The Mystery of Israel" perhaps furnished the prime spark. It followed the traditional authority, as well as the 1916 work of Pere M.-J. Lagrange, O.P. on the Epistle to the Romans, and then pushed beyond.

In one respect, at least, Monsignor Journet's approach is within an area of controversy. Following Maritain, he insists:

"Supernatural is Israel's vocation: its place in history cannot be fully accounted for by nature, by geographical or sociological forces."

But from the text of Romans (11:25-29) cited above J. van der Ploeg, O.P., contends that we *know* the Jews will be saved. Hence, it is no longer a "mystery." It is "merely a secret waiting to be revealed as to its method of fulfillment"—by means which may be natural, or supernatural." (*The Church and Israel*, 1955 p. 59). Issue is clearly joined here against Maritain and Journet. Basically

however, Monsignor Journet's study mines deeply and often adventurously, yet carefully, the rich veins of the previous commentaries on the passage. Father Oesterreicher has himself furnished a sprightly narration of the romance and significance of the Community of Qumran and the Dead Sea Scrolls. Father Joseph Moody's "spades-are-spades" study of the Dreyfuss case in turn-of-the-century France also calls for special mention. They are in good company. The volume is dedicated, but not dull. Contributor Journet perhaps best echoes its theme: "Pax super Israel" (Ps. 124:5).

A.B.

The Maid of Orleans. By Sven Stolpe. Translated from the Swedish by Eric Lewenhaupt. New York, Pantheon, 1956. pp. vi, 311. \$4.00.

Admiration and devotion toward heroes and heroines rests upon man's attraction toward the good and the noble. This explains why the life of Joan of Arc has exerted such a fascination on the minds and imaginations of writers during the past five-hundred years. For the life of the maid of Orleans is replete with the good and the beautiful, the heroic and the noble. Yet, too few of her biographers have engraved the portrait of the real Joan, and still fewer have grasped the full meaning of her greatness. Failure to distinguish fact from legend, and the sometimes excessive concentration on her chivalrous spirit, her profound patriotism, and military astuteness have relegated to the background the principal reason for her greatness—her heroic sanctity and special supernatural vocation.

The spiritual aspects of St. Joan's life are the focal points which Sven Stolpe, Swedish convert to Catholicism, analyses and delineates in his *The Maid of Orleans*. Joan is a saint, and like all saints, her life must be viewed as a series of steps toward union with God. Thus Mr. Stolpe traces her interior life from her childhood days at Domremy to her death at an English stake in Rouen. And in the light of this sanctity, he interprets the meaning of her mission. Her vocation was not only to deliver France from the English yoke, but also to share in a most special way in the Passion of Christ by offering herself as a victim for the sins of France and Christendom.

A commanding emphasis is given to the military exploits of Joan's life also. The relief of Orleans, the triumphal march to Rheims, and her final defeat and capture by the Burgundians are graphically portrayed. Nor is anything of her natural wit and conviviality lost in the examination her mysticism. In a word, *The Maid*

of Orleans is an excellent and well-balanced study of a saint who is universally admired, but almost universally misunderstood.

A.N.

Notes From the Summa. By David A. O'Connell, O.P. Providence, R. I., The Providence College Press, pro manuscripto, 1956. pp. 187. \$2.50.

Notes From the Summa deserves a better title. It is in reality nothing less than a textbook for students who are not prepared for the *Summa*. It is not a collection of random notes or impressions of a professor, but a studied exposition of theology which follows "as closely as possible the method, doctrine and principles of the *Summa*." It is fitted for the needs of the day, and is an answer to the question asked by many educators who wish to offer a college course in Thomistic theology: "Where is there a text suited to the level of our students?"

The principle that the *Summa Theologica* itself is the only adequate textbook for a college course in Catholic theology is not to be denied. Since Father O'Connell holds this principle, the word "text" or "textbook" is notably absent from the title he has chosen. But he also recognizes this as an ideal which will only be realized when students entering college are prepared to learn sacred doctrine directly from the Prince of Theologians. Meanwhile his volume offers adequate coverage of the *Prima Pars* of the *Summa* with brief Appendices on Revelation, Apologetics, the *extra ecclesia* Problem, Evolution and other subjects, seven in all. The text itself is a clear, brief and balanced exposition of Thomistic doctrine necessary for a coherent understanding of theology. In this sense it is a minimum. But for this very reason it is a valuable contribution. It allows room for further expansion by the professor and reference work for the student in those cases where there is time and capability, while still providing the necessary minimum where time or ability are limiting factors. In its present manuscript form, the volume merely cites references to Scripture and space is allotted for the student to fill in the quotations. The purpose, of course, is to acquaint the student with the use of Sacred Scripture, to make the Scriptures a familiar handbook. It will be interesting to see if the author decides to incorporate this workbook technique into his finished product.

Notes From the Summa is not a monumental work in theology and it could even be said to be of no lasting value without in the least violating the principles and intention of the author. For all

its brevity and simplicity it is a serious and quite successful attempt to fill a gap until a happier day in Catholic Colleges when college students will be prepared to study sacred doctrine on the college level, that is from the *Summa* of St. Thomas. D.L.

Principles of Sacramental Theology. By Bernard Leeming, S.J. Westminster, Md., The Newman Press, 1956. pp. lviii, 690. \$6.75.

Within recent years much of theological interest and controversy has centered about sacramental questions. Keenly aware of the need for a volume in English from which to teach or study Sacramental Theology in a scientific, detailed, and yet not too technical manner, Fr. Leeming has written an excellent, lengthy volume which corresponds for the most part to the Latin treatise *De Sacramentis in Genere*. Thus the matter discussed includes the sacraments and grace, the sacraments and the character, sacramental causality, the institutions of the Sacraments, the requirements in the Minister, and the sacramental economy.

It is, of course, quite impossible to do justice to such a detailed work, especially in view of the extremely controversial nature of the matter covered, in a brief review. Certain dominant characteristics however, can be indicated. Of particular merit are the sections on the historical development of doctrines, i.e., the considerations of the positive theology involved. The author is *au courant* with contemporary trends and opinions, both Catholic and non-Catholic, on the various questions and also indicates any heretical views and their refutations.

Unfortunately, its forte, its dependence on positive theology, tends to be the undoing of the work. Because of concentration on the historical aspects of a given problem the author is inclined to neglect a satisfactory examination of the nature of the reality involved, e.g., 97 pages are devoted to historical aspects of sacramental character, but only 25 pages, most of these concerned with various opinions, are devoted to discovering its nature. Often after the presentation of opinions on a given problem doubt remains as to the actual position being held by the author.

Within many of the discussions, particularly that on sacramental causality, much will prove unsatisfying to Thomists. In the question of causality of grace, Fr. Leeming teaches instrumental dispositive causality as his own theory and as that of St. Thomas throughout the latter's life. His rejection of instrumental perfective causality,

the most common Thomistic opinion, depends totally on a faulty understanding of the system. If his analysis of the system were correct, so too, would be his criticism. As a result of his stand upon sacramental causality, somewhat parallel or analogous situations occur in the questions of sacramental grace, sacramental character, and the reviviscence of the sacraments. A final point which should be noted is that the author speaks of the historical discussion thus far of sacramental causality as "an unfruitful controversy." At the root of such a criticism seems to lie an unfortunate misconception of the role of debate and controversy in the development of theological precision and penetration, even though the only product of a discussion would be an indication of where a solution is *not* to be sought.

Despite these criticisms *Principles of Sacramental Theology* will prove very valuable to those sincerely interested in deepening their knowledge of these fundamental sources of grace in the Christian life. Its scope, and the deviation from generally accepted Thomistic teaching noted above, would seem, however, to limit its use to the theologically skilled. C.M.B.

Silence in Heaven. Text by Thomas Merton. New York, Thomas Y. Crowell Company. 1956. pp. 158. \$7.95.

The idea of this book arose from the realization by the monks of La Pierre-qui-Vire, that visitors to the cloister are filled with awe, and sense the Divine by even a superficial glimpse of the lives of monks. "Why should we not give Him to them in those moments when, in the figure of some monk, in one of those humble objects used by monks, He is so unmistakably manifest?"

With this in view, they collected nearly a thousand photographs—"photographs of the monastic life taken with the sole aim of capturing and recording in it the perceptible element of the Divine." From these, they chose ninety depicting the essential elements of monastic life. Each of the nine chapters of this work is preceded by brief, relevant texts on the monastic life from the writings of St. Teresa of Avila and St. Benedict. There are also brief texts, usually from the "Rule of St. Benedict," on some of the picture pages.

The "Text" by Thomas Merton is limited to a fourteen page introductory essay entitled "In Silentio." Written in masterful style, it gives the reader a better understanding of the monastic vocation—a better, and not a full understanding, since the author insists that

the monk cannot fully explain the mystery of his vocation even to himself.

Father Merton describes the wisdom of God as the very soul of monasticism—"the wisdom by which we find God in the Mystery of His Christ." Paradoxically this wisdom manifests itself by remaining hidden; likewise the monk manifests himself by remaining hidden. The reader is thus shown that "All the substance of the monastic vocation, therefore, is buried in the silence where God and the soul meet."

The significance of this attractive book hinges on this pivotal text of Father Merton. Readers will more fully appreciate the actual photographs of the monastic life; and inversely, these striking photographs will serve as instruments for a better comprehension of Father Merton's text.

G.A.

The Spirit and Forms of Protestantism. By Rev. Louis Bouyer. Translated by A. V. Littledale. Westminster, Maryland, The Newman Press, 1956. pp. 230. \$3.75.

"The Catholic Church as necessary to the full flowering of the principles of the Reformation" might well be assigned as the theme of this amazing and enlightening book by Father Louis Bouyer, a priest of The French Oratory and a convert from Lutheranism. An objective analysis of Catholic and Protestant Christianity, Father Bouyer's scholarly study explores the profound paradox of the deep basic agreement between Catholicism and the authentic Christian aspirations of the Protestant movement.

Many Catholics may be surprised and perturbed at the commendation of the religious feelings of Luther, Calvin and Barth in the early chapters of this book. For the author, in beginning with a consideration of the positive principles of the Reformation embodied in Luther's basic intuition of the gratuitousness of salvation and the primacy of Sacred Scripture, benignly interprets them in an orthodox sense. These positive principles, however, are not Protestantism; they are the motivating force of the reformers, the spirit of the Reformation. Father Bouyer shows that these principles are inextricably bound up with a multitude of corrosive negations which are Protestantism and for which the Protestant heresy has justly been condemned by the Church. The opposition between the positive principles which animated the reformers and the realization of these

principles in the negations which are Protestantism is the result of the philosophical system in which the basic intuition of Luther has been framed. The reformers forced a union of their great religious affirmations with the Nominalism of Occam and Biel, a union which resulted in the destruction in Protestantism of its own finest principles and the creation of a heresy.

The author also examines the revivalist movement in Protestantism, an implicit attempt to break the negative bonds imposed by an anti-Catholic scholasticism and return to the great principles of the reformers. According to Father Bouyer, this revival recalls the best and most authentic elements of the Catholic tradition and may be for many the occasion of recognizing the Catholic Church as the only Church in which the fullness of the positive elements of the Reformation are to be found today.

This outstanding book requires a studious reading, but the time and effort expended will be amply rewarded by a broader understanding of the origin of the Protestant movement and an appreciation of the difficulties which confront the sincere Protestant in his struggle to attain God. This book is a must for all students of the Reformation.

R.O.C.

Meeting the Vocational Crisis. Edited by Reverend George L. Kane. Westminster, Maryland, The Newman Press, 1956. pp. 204. \$3.00.

Once again, Father Kane (*Why I Became a Priest*) has taken his editorial pen in hand against one of the Church's outstanding interior enemies—the lack of religious vocations. Since this dearth of spiritual leaders lies not on the part of the Holy Spirit, but with His subjects deafened by materialism, the contents of this anthology should be shouted from the roof-tops.

Twenty-three prominent vocational writers, including Archbishop Cushing and Godfrey Poage, C.P., have contributed to this volume. Individually the meditations, exhortations and essays are sporadically threadbare, but the total fabric woven covers an ample apostolic field. The vocational problem in general and parental opposition are topics receiving major attention; additional sections are devoted to the specific apostolates of the Priest, Sister, Brother, and Layman. The sole contribution on the Religious Teaching Brotherhood is a work of logical literary art. The little advertized Serra Movement, organized by vocational-minded businessmen, receives

recognition it rightfully merits. The Lay Apostolate is treated more in the nature of an explanation than in a call-to-arms.

It will take more than one man's efforts, more than one book, to meet and to conquer the vocational crisis; yet Fr. Kane has condensed for us here in one small volume, the findings of those who are vitally interested in *Meeting the Vocational Crisis*. J.D.L.

Forward the Layman. By J. M. Perrin, O.P. Translated by Katherine Gordon. Westminster, Md., Newman Press, 1956. pp. xv, 176. \$3.25.

In recent years the Church has become very conscious of the layman's role in the work of the apostolate. Time and again the Popes have pointed out the necessity of lay cooperation in this sublime task. Father Perrin has carefully studied this trend and his book, *Forward the Layman*, presents an accurate picture of the lay apostolate.

In the opening chapters Father Perrin deals with the basic notion of apostolate or mission, showing by way of the Scriptures precisely what this implies. He then moves on to a consideration of some very important characteristics requisite in the apostle himself. "How can anyone desire to present Christ unless he has Him in himself?" "How can an empty vessel quench thirst?" The apostle himself must be, before all else, in vital contact with Christ. With this as the fundament, the author then considers the apostle as witness and builder of the Mystical Body.

The latter part of the book is devoted to the apostolate precisely as it pertains to the layman. Citing the words of Pius XI in *Quadragesimo Anno*, "... the first apostles, directly intended for working people, will be workmen; the apostles for the worlds of industry and business will be industrialists and business men," the author clearly shows how and why the layman must of necessity ready himself as an instrument to be used in the interests of Holy Mother the Church in her work of evangelization.

Although the presentation as a whole is carefully worked out, the author's style does tend to obscure his thought at times. Nevertheless, the lay-Catholic heretofore unconscious of his role in the apostolate, as well as the person already aflame with genuine zeal, would do well to linger reflectively on the thoughts presented by Fr. Perrin in *Forward the Layman*. M.K.

Writings of Edith Stein. By Hilda Graef. Westminster, Md., The Newman Press, 1956. pp. v, 206. \$3.75

Edith Stein was never a Thomist. Her attempt to reconcile Thomism and modern philosophy was not without its failings. She lived and died a Phenomenologist. But this is hardly the whole story of the Jewish convert who died a Discalced Carmelite in the gas chambers at Auschwitz. Her writings, translated, selected, and introduced by Hilda Graef, reveal the deeply spiritual character of this remarkable woman. This is especially true in the essays "The Mystery of Christmas" and "The Prayer of the Church."

The selections are graded into spiritual, mystical, educational, and philosophical writings, each classification marking increasingly difficult reading (intended and unavoidable). Some of the most stimulating pages, however controversial, are found in the three contributions devoted to feminine education and vocation. The selections from "Finite and Eternal Being" and "The Science of the Cross" are to appear in a complete translation in the future; "The Knowledge of God" has previously been published by *The Thomist*. In the field of philosophy the German offered much resistance to accurate English rendering; nonetheless, the translator deserves high commendation. The book carries an *imprimatur* and is graced with an excellent biographical digest, and an index.

Without doubt *Writings of Edith Stein* merits as wide an audience as Hilda Graef's successful biography *The Scholar and the Cross* on this same cloistered philosopher. W.L.T.

Jesus the Saviour. By Father James, O.F.M., Cap. Westminster, Md., Newman Press, 1956. pp. 145. \$2.50.

Jesus the Saviour is not a detailed life of Christ, but rather a treatise, comparatively brief, on the mission of our Saviour. While not unique in its theme, the book is unusual because of the manner in which the doctrine has been exposed through an intensive study of Christ as "The Way" in man's journey back to God.

Fr. James focuses his attention on those special events in the life of Christ which manifested His role as Saviour. Thus in treating of the mysteries of the Incarnation, Transfiguration, Passion, Death and Glory of Christ, the author emphasizes the important significance these mysteries have in the life of the man who will be perfect. In short, Fr. James has shown that our living in Christ must be understood in terms of a re-birth and transformation in

Christ, attested to by Christ-like suffering and crowned by a Glorified Christ.

The overall clarity of expression which characterizes this book is preserved even in the more profound discussions of theological matters. *Jesus the Saviour* can only lead to a deeper appreciation for the Incarnation and a clearer understanding of what it means to be a Christian. It is recommended to both the laity and religious.
P.O'B.

Morals in Medicine. By Thomas J. O'Donnell, S.J. Westminster, Md., The Newman Press, 1956. pp. xvii, 281. \$3.75.

Medical Ethics. By Edwin F. Healy, S.J. Chicago, Ill., Loyola University Press, 1956. pp. xxii, 440. \$6.00.

Of themselves, ethical principles are unchanging. Yet constant development in medical technology makes imperative the publication of new and more particularized studies in medical ethics. To keep abreast of medical progress it becomes necessary periodically to re-apply the same basic ethical principles in the light of new discoveries. To meet this need two new volumes, both by skilled Jesuit priests, have been published. The matter covered is fundamentally the same in both volumes, i.e., the explanation of ethical principles; discussion of various aspects of operations; sections dealing at length with sexual medical problems; analyses of many sacramental questions involved in hospital work. Though both are intended primarily as textbooks, their format and procedure vary.

Morals in Medicine seems to have been written almost exclusively for students and classroom work. Its presentation is simple, practical, and thorough. The attempt throughout has been to adapt the text to the needs of students of all cultural backgrounds and at the same time not to burden them with unnecessary details. The methodology is schematic, or in outline form, and hence seems to make a teacher's assistance indispensable. Occasionally, the author's tendency to quote from various authors proves more distracting than helpful.

On the other hand, *Medical Ethics*, also useful as a textbook, will probably be of more value as a reference work or as a volume for private study. Fr. Healy proceeds more by way of essay examination of the various points involved. Particular cases are presented after each section, exemplifying and applying the principles just discussed (a feature lacking in Fr. O'Donnell's work). A helpful

appendix includes the codes of Ethics for the various hospital associations, Catholic and non-Catholic.

Unfortunately, one question, common to both of these excellent works warrants criticism. Each author advocates the conditional administration of the Sacrament of Baptism to unconscious adults, who have expressed a positive will against the sacrament in their last moment of consciousness. Such a stand seems contrary to the words of Pope Innocent III (Denziger 411) and the response of the Holy Office (Denziger 1966a) concerning the need of some indication of an intention to receive the Sacrament, or of some basis for a valid presumption that such an intention is present.

Otherwise, both books are recommended; each, however, for a slightly different audience. It would seem that the first, by Fr. O'Donnell, will be the more suited to the beginner, while the latter will be of greater value to doctors and those conversant with medical terminology.

C.M.B.

The Gospel According to Saint Mark. By Rev. C. C. Martindale, S.J. Westminster, Md., The Newman Press, 1956. pp. xxxii, 177. \$3.00.

Scripture books usually connote the idea of bulky volumes overstocked with hair-splitting detail, lists of authorities and opinions. The first fruit of the Stonyhurst series on each of the *Gospels* and also the *Acts of the Apostles* has none of this. It simply gives us the words of Mark with a concise commentary in every-day language. As in the case of many Scripture books of the present day, it draws freely from the labors of the Dominican Biblical scholar, Pere Lagrange. So, there is nothing profoundly original here, nor does it bog down in controversial matter. In fact nothing is given which is not necessary; yet little is neglected that might give a clearer insight to the Gospel story. The author and his staff are to be especially commended for a most important feature of this book: its practicality. It can be used profitably in a high school or college classroom, for personal knowledge of the story of our Redemption, or wherever a better understanding of the "good news" is sought.

J.S.F.

Doctrinal Instruction of Religious Sisters. By Various Authors. Westminster, Maryland, Newman Press, 1956. pp. x, 192. \$3.50.

Newman Press has recently added another volume to the Religious Life Series, based on a number of study days organized in

France under the direction of Pere Ple. The present volume, the sixth, is concerned with the question of the doctrinal formation of sisters in light of present day problems. Eight essays attempt to analyse the problem, and to discuss solutions, present or possible.

Some of the papers are interesting, such as the one on the doctrinal training of contemplatives and the initial essay on the place of study in the life of a woman religious, although this paper would be improved by judicious editing. On the whole, however, the book does not seem to meet the standard which earned the previous volumes a favorable reception. The volume is not easy to read. Understandably, some of the vitality is lost when a speech is transferred to the printed page. The difficulty is increased by a translation which occasionally seems too literal. More serious still is the tendency to a complexity of language. Apparently these authors are striving to find language more suited to modern minds than the prosaic, traditional expressions. The result, however, is a flood of words that obscure rather than clarify. Parts of P. Liege's essay seem the worst on this score.

The content of the book is not outstanding. Father Charlier's lengthy paper is interesting, but not especially original nor particularly germane to the subject. American attempts to find solutions to the questions are dismissed in a sentence or two. To sum up: a rather unsuccessful attempt to solve a difficult problem. J.M.H.

Discovery in the Judean Desert. By Geza Vermes. New York, Desclee Company, 1956. pp. 238. \$5.00.

The Dead Sea Scrolls and the Bible. By Roland E. Murphy, O. Carm. Westminster, Maryland, The Newman Press, 1956. pp. xi, 119. \$1.50.

The ten years following the discovery in 1947 of the first Dead Sea Scrolls have failed to answer many of the questions raised by these intriguing documents. But as the available evidence mounts the picture is becoming clearer, and it is now possible to settle definitively some of the problems and to define sharply the limits of many that remain.

Discovery in the Judean Desert is the revised, English edition of a book which has been recognized by scholars since its original French publication as the most authoritative work on the subject. This comprehensive study of the scrolls themselves and their contents, including the latest findings and scientific interpretations,

should be of great value now to scripture experts of the English-speaking world. Father Vermès first details the results of a decade of the Judean desert excavations, thereby definitively establishing the *matter* of the problem insofar as is now available. Subsequent chapters deal with the scrolls themselves—the dating problem—and with the ancient religious sect whose beliefs and activities are portrayed in them. The Qumran community which produced these controversial scrolls is placed in its true historical perspective, thus shedding further light on the question, and its key doctrines are examined in detail.

The author takes great care throughout to substantiate what is certain and to indicate what is only conjecture, thereby eliminating much uncertainty and confusion. The actual translation of the manuscripts, a comprehensive bibliography of fourteen, and nine excellent photographs combine to complete a truly masterful work.

In contrast to Fr. Vermès' extensively documented, scientific volume, *The Dead Sea Scrolls and the Bible* is a shorter yet accurate survey of the situation, and a summary of the principal conclusions. Fr. Murphy has based his presentation on the solid foundation of fact, and his finished product is a book which will help the average reader place the scrolls and fragments in their proper perspective. Once again a brief history of the archeological investigations introduces the subject; the remainder of the book deals with the scrolls in relation first to the Old and then to the New Testament, treating especially the question of the Qumran community's influence on Christianity.

These two books possess reliability, a quality which many others on the same subject have lacked, but which is highly desirable at the present stage of Dead Sea Scroll history. G.A.V.

Mazzini and the Secret Societies. By E. E. Y. Hales. New York, P. J. Kenedy & Sons, 1956. pp. 226. \$4.95.

Giuseppe Mazzini was a 19th century Romantic singularly devoted to the liberation of the Italian people. His noble self-sacrifice was often inspiring; his methods sometimes less so. Humanity, Liberty, Equality, were concepts which impelled the young secretary of Genoa's *Speranza* Lodge toward a life of feverish activity, first among the Carbonari, then with his own Young Italy Movement. A fierce tenacity of purpose, amounting to a passion for what he held to be the role of the Italian people, the future Third Rome,

equipped him to spend the major part of his life in frustrated attempts at an Italian uprising. Typical was the pitiful debacle of the Savoy invasion—a recalcitrant general, a handful of shivering mercenaries, a delirious Mazzini pleading for instant march, while the choicest Polish and German recruits, trapped in a boat, traced a crazy course around the police-encircled Lake of Geneva.

All the pathos, all the color is captured here in Professor Hale's engaging study, comparable in execution to his much hailed *Pio Nono*. In a tidy 200 pages he has given us an interesting and satisfying miniature which is distinguished both by its objectivity and scholarship, as well as by its fine literary craftsmanship. Lucidity of style and abundant documentation are here a boon. Whether meeting with the Carbonari aboard foreign ships in Genoa's harbor, or writing to the love of his life, Giulitta Sidoli, from a Swiss "redoubt," Mazzini's character is intensely captivating and convincing. Of especial note is a chapter on the personal theology of the "Man of Sorrows": a form of theism composed mostly of the thought of Lammenais and Saint-Simon. Hats off to Professor Hales for giving us *Mazzini*, whose revolutions Italy would first spurn, only to invoke his name prophet-like after the Risorgimento. Q.L.

A Dictionary of Mary. Compiled by Donald Attwater. New York, P. J. Kenedy & Sons, 1956. pp. viii, 312. \$6.50.

A Dictionary of Mary furnishes ready access to general information concerning names, phrases, titles and places associated in some way with Mary, the Mother of God. These entries, arranged alphabetically, number more than six hundred and include Marian prayers, devotions, hymns, feasts and titles, Marian shrines, pilgrimages, images and art. Each entry is treated with the general reader in mind; non-essential details as well as technical allusions are excluded. Concerning disputed questions, what is more or less conceded by all is pointed out. Papal pronouncements are always the first authority mentioned and all references are made within the text to the exclusion of footnotes.

The frequency with which items of interest receive extensive treatment makes a page by page examination of the work enjoyable. Concerning the Rosary devotion, Mr. Attwater is enthusiastic; yet, in general, he laments the absence of greater variety in Marian devotions.

Though the book is not illustrated, its format is well adapted

to the greatest ease in reading. A useful reference, this work seems certain to remove misconceptions, develop interest and ultimately serve as an instrument in promoting greater devotion to Mary. Priests might find it helpful reading for convert instruction purposes.
C.M.D.

Toward the Summit. By Raymond Bruckberger O.P. Translated from the French by Sister M. Camille, O.S.F., and Alastair Guinan. New York, P. J. Kenedy & Sons, 1956. pp. 160. \$2.75.

Faith, prayer, and the saints comprise the matter for Father Bruckberger's latest publication. Actually *Toward the Summit* is a translation of three separate works by the noted Dominican, which have appeared previously in French publications.

In a thoroughly Thomistic tradition he traces the pattern of the intellect establishing proof for the existence of God. The development is by a vivid, swift-moving style which has attracted much attention in this country. The section on prayer fills an urgent need for those requiring simple practical methods of prayer. Using the Lord's Prayer as a model, Fr. Bruckberger carefully analyzes the opening petitions of this prayer to illustrate his argument that it is the best and most effective method of attaining to the presence of God. The reason, he insists, is found in the first half of this prayer, wherein everything that is said has to do only with God. The concluding section of the book unfolds an original treatment of the differences between the saints, as examined from a human viewpoint. Incidents from the lives of St. Catherine of Siena and St. Alphonsus de Liguori are utilized to adequately establish the thesis that saints are human and not supermen.

If *Toward the Summit* enjoys the same reception as the author's best seller, *One Sky to Share*, it will provide for many English-speaking non-Catholics a first glimpse of the spiritual life as proposed by a well-rounded, erudite scholar-priest.
V.DiF.

History of Education in Antiquity. By H. I. Marrou. Translated from the French by George Lamb. Sheed & Ward, New York, 1956. pp. 456. \$7.50.

"Strong men lived before Agamemnon" and wise educators before John Dewey, even before Pestalozzi. Such is in brief the message of this book. It is a message that today demands a hearing, for

educators have forgotten within half a century an educational tradition that was three thousand years in the making.

Professor Marrou's study treats the first half of this span, covering from Homer to the fall of Rome. It traces the growth, flowering and decline of education in the Hellenic, Hellenistic and Roman ages, specifying in each era the agencies, aim and content of education. Evidently, it is an ambitious undertaking yet one that has been convincingly and entertainingly accomplished. Effective use is made of primary sources by incorporating them in the text; minor points of scholarly controversy are argued in an extensive (100 pages) appendix. Marrou exhibits throughout the work great erudition, keen observation, delicate wit and, most important of all, sound judgment: he is not a romanticist sighing for an impossible return, nor a modern holding the past as merely prologue. His conclusions are therefore, neither fanciful nor forced, even the *obiter dicta* provoke thought. One might regret that Marrou has, as he admits (p. 91), heightened the opposition between the scientific and literary traditions, installing Plato as the paradigm of the former, Isocrates the latter's champion. It would seem better rather to have stressed their compatibility for there are many from Plato's age to our own who have successfully united the two: Aristotle, Augustine, Aquinas, Pascal, Leibniz, Whitehead, Heisenberg, etc.

Nevertheless Marrou's work is a fine achievement and commands the attention of all educators, historians and classicists. Sheed and Ward are to be congratulated for publishing such a specialized study and, it may be added, for finding a translator as skillful as George Lamb.

J.M.C.

The End of the Modern World. By Romano Guardini. New York, Sheed and Ward, 1956. pp. 133. \$2.75.

In his introduction to this work, Frederick Wilhelmsen remarks that it is: "the most sombre book to come out of Germany since the Third Reich died in the bomb-pocked gardens of the Wilhelmstrasse." Whether or not this pronouncement be wholeheartedly accepted, there is little doubt that a grasp of the full import of this book might well set many an intellectual of little or no faith to musing about the advantages of a good long draught of the hemlock. Originally composed as a set of lectures which dealt with the meaning of Paschal's vision of man and the world, it is in its present form, as the subtitle indicates, a "search for orientation" within the constantly changing situation which characterizes our age.

In the first two of the three main parts of the work, the author has sketched the genesis and evolution of those factors which have led to the production and decline of the modern world. Though he prefaces it by a brief treatment of Classical Man, his starting point and early frame of reference is the sense of Being and the world picture common to the Middle Ages. How did man view existence with regard to himself, the universe, or any Being outside that universe?

In the last portion Father Guardini has set forth an unnerving account of the dissolution of the modern world and following this, the rise of the world which is to come. This "World-to-Come" will have a culture stamped by a single fact, Danger. And this danger will arise from the factor of power and the ever threatening possibility of its mis-use.

The development is orderly throughout and consistently provocative of further thought. This book should prove well worthwhile for anyone willing to take the trouble to think it through. J.T.

Ordination to the Priesthood. By John Bligh, S.J. New York, Sheed & Ward, 1956. pp. xvi, 189. \$3.00.

Father Bligh is here concerned with both the history and the explanation of the rite of ordination, and thus divides his work into two parts. Yet these are not distinct monographs accidentally united for publication, but rather exert a mutual influence one upon the other. The first treats of the history of the ordination rite in general. Part two, the "Description and Explanation of the Modern Rite," breaks down the rite into its component parts and bares their individual historical backgrounds to the cold, impersonal light of fact, leaving aside for the most part their mystical interpretations. For, in fact, the existence of a ceremony in what we may call its literal sense always precedes its spiritual sense.

But the development of part two also shows the tremendous importance the author attaches to his conclusions in the preceding section. A technical critique of these must be left to other hands. However, since some of Father Bligh's opinions are certainly controversial, they are enumerated here for purposes of review: Sacramental character is distinct from the ministerial powers conferred by the sacrament and these are not new physical powers added to the soul, but moral powers to perform certain actions validly and

ex officio; to consecrate the Eucharist and to administer Extreme Unction are the only sacramental powers a priest receives at his ordination; the *power* to absolve comes from episcopal commission, while that of confirming and ordaining (even to the priesthood) can be given by papal authorization. The author also seems to take too great account of the historical distinction between the presbyter-priest and the sacerdotal-priest; in fairness, however, it must be said that he does warn us that it is "a mistake to draw too sharp a distinction between the presbyteral and sacerdotal functions of the priesthood" (p. 18).

The second section of this book is an excellent and useful commentary on the ordination rite; the first section is a scholarly preliminary investigation into highly controversial areas of sacred theology. Fr. Bligh has made a notable contribution to a long neglected field. J.A.M.

Beginnings. By Various Authors. New York, Sheed & Ward, 1956. pp. 246. \$3.50.

In *Beginnings*, Sheed & Ward presents to the public the survivors of a contest held for new Catholic writers, few of whom have appeared in print before and some not at all. For those legions of commuters whose travel time on buses or trains is also reading time, here is a book made to order. In fact, anyone seeking reading enjoyment in short, easily savored portions, will find in this anthology selections suited to a variety of moods and tastes; the prose and poetry is of high calibre throughout even though written by "beginners."

Among the more noteworthy in this field of winners, special mention might be made of "Matty Of The Cliffs," by Anne Tansey. This tale of a physically and mentally crippled child will surely touch the heart strings of any reader. Mary Reed Newland displays her excellent talents in "Benedicta Josephine," a story concerning a little beggar woman who is not at all beggarly. The character development is most striking! In a style that has been attempted by many with little success Elizabeth Murtaugh succeeds in presenting an interesting fact-fiction story of diabolic possession, pigs and love in "Possession in Gerase."

Outstanding among the poems are John Logan's, "A Short Life of the Hermit"; Joseph P. Clancy's "Boxer"; and "Garmenting" by Sister Maryanna Childs, O.P. M.A.

A New Testament Commentary. Volume Three: The Later Epistles and The Apocalypse. By Ronald Knox. New York, Sheed & Ward, 1956. pp. 243. \$3.50.

It takes a singular amount of skill to be able to make interesting and coherent reading out of a collection of footnotes. Yet that is Monsignor Knox's own candid description of his New Testament Commentary, "(it) consists, really, of the footnotes as I would have liked to write them," for his own translation of the New Testament. This third volume, treating the Later Epistles and the Apocalypse, completes the series.

The procedure here as in the previous works is not step-by-step analysis: rather, the Monsignor prefers to discuss the main sections of each chapter as separate units wherever possible. He employs his own characteristic skill in clarifying those passages which are apt to cause difficulty for the "ordinary reader" of the Bible. Often however, the author's probing questions will direct the reader to new and less obvious areas which await fruitful penetration.

All in all, the completed series affords the student of the gospel the opportunity to take a guided tour through the entire New Testament, led by an engaging narrator who really knows the ground. Certainly the "ordinary reader" of scripture can promote himself above the category if, together with his readings of the Epistles and Gospels, he makes a conjoined study of Monsignor Knox's rewarding work.

B.M.

The Last of the Conquistadors. By Omer Englebert. Translated by Katherine Woods. New York, Harcourt, Brace & Co., 1956. pp. lx, 368. \$6.00.

Ranking high on the list of distinguished missionaries who have labored in the New World is the name of Fray Junipero Serra, Apostle of California. Abbé Englebert in *The Last of the Conquistadors* admirably portrays the tough spiritual and physical fiber of which this great Franciscan was made. Even though suffering from an infected leg, Father Serra traveled thousands of miles through Mexico and California, laboring to convert and civilize the warlike Indians. In addition to his physical handicaps he had to endure fierce opposition from civil and military officials; at times too, his own friars turned against him. Yet in spite of every conceivable disappointment and hardship he never retreated in his quest for souls. Monuments commemorating his success remain even today throughout the Southwest and in our nation's capitol. The book

includes endpaper maps along with sixteen pages of illustrations which aid considerably in visualizing the events as they take place.

It should be noted, however, that Fr. O'Brien, the Vice-Postulator for the cause of Junipero Serra, has written a lengthy review severely criticizing this book for its manifold historical inaccuracies. Author Englebert also deprecates, without objective evidence, the extensive work of Dominican missionaries in Southern California during this period. Notwithstanding these defects, Abbé Englebert's biography will give the reader an insight into the life of a missionary who may some day be canonized.

D.A.McC.

Beatitude. By Reginald Garrigou-Lagrange O.P. Translated by Patrick Cummins, O.S.B. St. Louis, B. Herder Co., 1956. pp. 397. \$6.00.

Beatitude is the most recent of the standard commentaries of Father Garrigou-Lagrange to appear in English. In this work the noted Dominican theologian elaborates on Questions 1 through 54 of the *Prima Secundae* in the *Summa Theologica* of Saint Thomas Aquinas. Extensive treatment is given to the main theme that God alone is man's goal, the one for which man was created, the only one which is worthy of his striving and effort. The subsequent development centers on how man through the virtuous use of his faculties, both sensitive and intellective, arrives at his end, God. This is the basic outline of the matter treated. The section on the passions is somewhat less than satisfying because of its brevity.

In general, this volume follows the pattern of the author's previous textual works. The format is that of a scholastic textbook in Moral Theology, and was intended as such by the author. Graced by a uniform translation, this work should serve to strengthen Father Garrigou-Lagrange's reputation in the English-speaking world of theology. It presupposes a reader with some philosophical background. *Beatitude* is recommended as a dependable text on this important tract of Moral Theology.

M.M.

The Great Prayer. By Hugh Ross Williamson. New York, The Macmillan Company, 1956. pp. 164. \$3.25.

Among all the prayers that the Church has officially proclaimed and set aside for Catholic worship, the Canon of the Mass holds the supreme place. The present work, *The Great Prayer*, is indeed a

noteworthy attempt by its author to plumb the depths of meaning contained in the various prayers of the Canon of the Mass.

After a brief introduction treating the historical background of the vestments worn at Mass, each prayer of the Canon is minutely examined. Their rich and meaningful theological import is interpreted in accordance with the Catholic Faith. The content of faith as expressed through these prayers is vividly unfolded in a wealth of meditative material, setting before us the proper manner of assistance at the supreme act of Catholic worship. We are made mindful of the part played in the Mass and in our sanctification by Jesus Christ, the High Priest, by His Blessed Mother, and the Saints. Our obligations and duties as members of Christ's Mystical Body are made much more personal by a careful reading of these prayers.

Exposed succinctly and yet with essential clarity, the pertinent Christological doctrines are skillfully utilized by the author in leading readers to an ever greater penetration into the richness of the Canon. The proper role of the Blessed Virgin is retold through the Mariological doctrine which explains the inclusion of her name in the Canon. In the enumeration of the Apostles, the Saints, and early Virgins and Martyrs of the Faith cited in the Canon, ample biographical details insure an appreciation of the role they play as intercessors for man's salvation.

This outstanding presentation of the theological content and splendor of the prayers of the Canon will surely deepen our understanding and love of the Mass and stimulate a more active and personal participation in it.

M.P.G.

I Was Chaplain on the Franklin. By Father Joseph T. O'Callahan, S.J.
New York, The Macmillan Company, 1956. pp. 153. \$2.75.

This is an eye-witness story of a ship that would not sink, and of a gallant crew which fought against almost unconquerable odds to save her. The attack on the carrier *Franklin* came during the Pacific campaign of World War II. After the first explosion, "sudden death was everywhere"; seventeen-thousand gallons of gasoline had been ignited and a great ball of fire rolled right through the hangar deck, going from stem to stern. The sudden loss of officers and men led to disunity and panic. The men, surrounded by death, needed someone to lead them and revive their faith. It was the man with the white cross on his helmet, to whom they turned. He was

"Padre" to the Catholics, "Rabbi Joe" to the Jewish boys, and to all from this point on, he was "Father"—Father Joseph T. O'Callahan. He worked constantly with the men in fighting fires, forming rescue parties or dumping live-ammunition. Soon the fear of death left many of them through the inspiration of this man of God.

In his humility Fr. O'Callahan says in the first chapter: "By an accident of publicity my work aboard the Franklin is well-known, but the credit for that work has a twofold source: priestly credit is due to my long years of Jesuit training; Navy credit is due to my carrier life aboard the "Ranger. . . ." This dramatic account of Fr. O'Callahan's experiences recaptures the whole perilous and heroic drama of the "Franklin" and her crew. It is a story of faith, a story which pays tribute to both the living and the dead of a "ship that would not die."

T.M.D.

Atlas of the Bible. By L. H. Grollenberg, O.P. Translated and edited by Joyce M. H. Reid and H. H. Rowley. New York, Thomas Nelson and Sons, 1956. pp. 166. \$15.00.

Ordinarily people think of an atlas as a book containing a collection of maps together with an index of the principal cities, geographical sites, etc. If such be true, then in Fr. Grollenberg's *Atlas of the Bible* we have much more than a mere atlas. This splendid volume, now making its appearance in English after previous editions in Dutch and French, contains thirty-five eight-color maps exceptionally well-drawn and annotated. These maps are selected and arranged so as to accompany a graphic and vigorous text in which are delineated the broad outlines of the history of the Chosen People. The third factor in the composition of this book is the inclusion of photographs by which the reader is enabled to view in their physical reality the places and things described in the text and located on the maps. By this three-fold approach through map, text, and photograph, all skillfully interwoven, the author achieves the happy effect of saturating the reader with the atmosphere of antiquity.

It is difficult to say which feature has the greatest appeal. The text, while necessarily brief, reflects the ability of the author to make such a topical account ring with life and interest. The maps on the other hand are truly works of scholarship. They give an amazing store of information, and are particularly valuable in that there are incorporated into them the latest discoveries of Biblical research in the fields of archeology and geography. Finally, mention must be made of the photographs. While all of these are reproduced

magnificently in the Atlas, special note should be drawn to the large number of aerial views. Aptly chosen by the author, they give to the work a perspective otherwise unobtainable. The final twenty-five pages of the book are devoted to a complete index of Biblical place-names as well as partial index of the more important personal names which appear in the Bible. This feature in itself is a notable contribution to the field of Scriptural study.

It is evident that a good deal of planning, effort, and care has gone into the preparation of this work. The result is a book of which the author may justly be proud. While its price may put it beyond the reach of the casual student of the Bible, this atlas should find a ready welcome in almost any library, and on the bookshelf of the more serious student of the Bible. It is a book which is its own best recommendation. G.D.

The Manner of Demonstrating in Natural Philosophy. By Melvin Glutz, C.P. The Pontifical Faculty of Philosophy of the Studium Generale of St. Thomas Aquinas, River Forest, Ill., 1956. pp. xii, 184. \$3.00. (Distributed by St. Gabriel's Monastery, Des Moines 10, Iowa.)

Most manuals and textbooks of Thomistic Philosophy devote some space in Logic to the matter of *demonstration*, and sometimes even mention it again at the beginning of the other branches of philosophy. Yet the treatment in Logic is usually very sketchy and unsatisfactory, while the application and verification of the demonstrative process in the various sciences is generally conspicuous by its absence. This is a telling indictment of our ignorance of *science*, as understood by Aristotle and St. Thomas. Father Glutz, in his doctoral dissertation written in collaboration with the Dominicans of the Albertus Magnus Lyceum for Natural Science, has done much to dispel this ignorance.

Fr. Glutz begins with a complete treatment of demonstration in general, its requirements, types, etc. Then follows a chapter on the *subject* of Natural Philosophy, prefaced by a consideration of the important distinction between the *object* and *subject* of a science. The third chapter, concerning certitude and necessity, completes the preliminaries. In the ensuing chapters he comes to grips with the initial problem, which he handles with admirable skill and clarity. The importance of understanding the doctrine of demonstration can hardly be overestimated. "If one does not understand the process of demonstration, he will indeed learn philosophy: he will know

the doctrines of Thomism and perhaps even teach them. But if he does not recognize and understand the demonstrations, his knowledge will not be scientific, but opinionative and always vacillating and unstable." (pg. 34)

Anyone who has "learned" philosophy from a manual will be grateful to Fr. Glutz for this illuminating study. He has said much that has been crying to be said for a long time. He concludes with an excellent bibliography. C.J.

Catholic Church U.S.A. Edited by Reverend Louis J. Putz, C.S.C. Introduction by Most Reverend John J. Wright D.D. Chicago, Illinois, Fides Publishers Association, 1956. pp. 415. \$5.95.

To have little knowledge concerning others is excusable; to be ignorant of self is appalling. The lack of self-introspection among Catholics regarding their position, influence, and importance in the American way of life is a case in point. A few years ago Father Augustine Maydiou, a French Dominican, embarked on an investigation of American Catholicism. Scarcely had he felt the pulse of a thriving, active spirituality in the United States when his own heart-beat ceased. The task of informing Catholics about themselves then fell to his associate, Father Louis Putz, C.S.C., of Notre Dame University. After exhaustive research and conference, Father Putz has edited an anthology worthy of the history and holiness of the American Catholic. Twenty-four specialists have written for this work, each presenting numerous facts and figures greatly absorbing to the uninformed. Naturally the contributions tend to overlap at times, but while they do not present a taxative description of the Church in the United States, they do suggest working principles and norms.

The book is divided into three sections: I) The Catholic Church: its history, structure, and inner-workings; II) Regional diversity in the United States; and III) The Church's life and influence. Part I envisions the framework in terms of the general project; Part II delves into particulars based on geographical location; and Part III puts flesh and blood on the structure in a most stimulating manner. Questions concerning the urbanization of the Church, the decrease in Catholic immigrants, the imprint of locale, the principles and practices of One Church in diverse regions, are all answered in a manner conducive to the dispelling not only of ignorance but of error as well. The logical writings of Msgr. E. G. Murray on the New Eng-

land States, the concise thinking and explanation in John Tracy Ellis' contribution on American intellectual life, and the timely segregation study of Father LaFarge, S.J., are but a few of many notable highlights. Dominicans will be particularly interested in the contribution of Sister Jane Marie Murray, O.P., on the liturgical movement and in Father Jordan Aumann's treatment of exaggerated activism.

While not an encyclopedia, *Catholic Church U.S.A.* contains the requisite information to transform the reader into a faithful American, an enlightened Catholic, and a better American Catholic.

J.D.L.

Conversation with Christ. By Peter-Thomas Rohrbach, O.C.D. Chicago, Fides Publishers Association, 1956. pp. xiv, 171. \$3.75.

While not professing to be a complete treatise, this book touches all the major aspects of mental prayer and touches them in a solid practical way. It is based on the writings of St. Teresa of Avila although it also contains many excerpts from the works of St. Francis de Sales, St. Alphonsus and St. John of the Cross.

The author considers first the nature of meditation, bringing out its purpose and necessity and especially emphasizing the importance in mental prayer of the "heart's talk with Christ," the affections. St. Teresa's simple method of meditation is then outlined and each part of it treated in particular. Examples of the method are given and variations suggested. Fr. Rohrbach is, however, at great pains to keep the reader from slavishly following the method. After a careful and helpful treatment of distractions and aridity he then considers the remote preparations for meditation, (recollection, detachment and spiritual reading) ending with a brief discussion of the more advanced stages of mental prayer.

The book can be given with confidence to laymen as well as religious. It should correct many false notions and convince any reader that meditation is for the ordinary person. One has the feeling that Fr. Rohrbach is telling us the same thing he would tell a close personal friend who came to him and asked, "How can I meditate?" He is able to get away from very formal expression without losing brevity and precision.

Fides Publishers have brought out a very attractive book. Each of the book's eight parts has a separate title page with a sentence from St. Teresa as an epigraph. The print is large and clear and is

contrasted pleasantly by smaller type for the numerous quotations from spiritual writers.

Conversation With Christ, is especially recommended for cultivating the right mental attitude for mental prayer—the attitude, as suggested by the title, of talking with Christ. T.J.M.

Mental Health in Childhood. By Charles L. C. Burns. Chicago, Illinois, Fides Publishers Association, 1956. pp. x, 86. \$2.75.

One outgrowth of the study of child guidance has been the ever-increasing realization that in most cases the parents, too, must be instructed and guided to effect the adjustment of the children being treated. In order to acquaint parents and others interested in the formation of youth with the basic factors involved in the development of a child's personality, Dr. Charles Burns, Senior Psychiatrist to the Birmingham Child Guidance Service in England, has written a brief, simple treatise drawn from years of experience in this field. Among the problems discussed are child guidance, natural development, delinquency, education, conscience, habits, and discipline.

Since the author's intent is to *introduce* his readers to the various problems, his procedure is aptly simple and free from scientific terminology. Throughout he stresses that "children grow and develop through a process of inner unfolding, not by being molded as though they were inert and passive material—a kind of wax tablet on which we adults are to imprint a set of rules." Another important point highlighted is the need for patient tolerance of children, especially delinquents.

Generally speaking, *Mental Health In Childhood* will prove very helpful to all entrusted with the care and guidance of children. It will not serve as a training manual for child guidance work, but will assist parents and others to recognize when guidance or therapy is needed for a child. Since the theories presented are extremely modern, exception may frequently be taken with some, especially on matters of tolerance and discipline. Possibly a section on the role of religion in the training of youth would have been a welcome addition.

C.M.B.

Medicine For Wildcat. A Life Story about Samuel Charles Mazzuchelli, O.P. By Robert Riordan. Milwaukee, The Bruce Publishing Co., 1956. pp. 1178. \$2.00.

Adventure and hardship composed the steady diet of the American missionary in the early nineteenth century. The imminent and

unpredictable perils arising from the elements alone, were enough to drain the energies and ingenuity of the staunchest. Add to these the hazards of Wisconsin's deep forests and the traditional savagery of the Indians, and you have the fare upon which Dominican Father Samuel Mazzuchelli nourished his missionary life.

Driven by a fervent love to spread the Word of Christ in the wilds of America, this zealous Friar Preacher left his native Italy to labor among the Indians who inhabited the rugged territory of Wisconsin in the 1830's. This narrative for teen-agers relates how his first convert, a young brave named Wildcat, helped the Dominican pioneer win thousands of the Menominee and other Indian tribes to the Faith. Robert Riordan climaxes a thrilling adventure tale of this man of God with the Mississippi Valley legend. We are told that in this broad expanse, Father Mazzuchelli built more than twenty five churches, designed the first capitol of Iowa, and founded the Sinsinawa Mound Congregation of the Holy Rosary which soon opened an Academy and College.

Medicine For Wildcat, although written for the younger set, is a refreshing tonic for all. P.G.

The Mass and Liturgical Reform. By John L. Murphy. Milwaukee, Wisconsin, The Bruce Publishing Company, 1956. pp. xii, 340. \$5.95.

That the liturgical life of the Church has the answer for many problems of our age is backed by the full weight of Pontifical authority. Father Murphy thus views liturgical reform as "a question of what steps ought to be taken in the light of dogma, history and current needs in order to draw the faithful into the liturgy in a vital manner."

The main function of his book is to present an organized treatment of the problem, to discuss some of the more important suggestions which have been proposed by authorities in the matter, and to examine the principal arguments on both sides of the major issues involved. In the first section, *Faith and Liturgy*, the whole notion of liturgical worship is analyzed, with special emphasis placed on recent Papal documents. The following part, *Reform*, goes into a detailed discussion of various aspects of this knotty question. The concrete suggestions proposed for the Mass (and they are only suggestions, Fr. Murphy insists) would help to effect a greater union of the faithful with Christ, as desired and expressed by Pius XII in *Mediator Dei*. All too often the assisting congregation is merely a group of spectators, just passively present while the Mass is being

offered. Since any discussion of liturgical reform must include serious reference to the use of the vernacular, the author devotes the book's third major section to this question alone. In the course of the consideration, (an excellent summary of current thought on the matter,) two distinctions are presented which give the issue considerable clarity. The first is between Latin as the *official* and as the *liturgical* language of the Church, and the other is between Latin as the *sign* and as the *cause* of the Church's unity.

The Mass and Liturgical Reform exposes the problem of the liturgy with its implications, the reason for modern Papal emphasis, the arguments for and against reform—the whole story. It is excellent for initiating anyone into this current area of liturgical discussion. G.A.V.

In Silence I Speak. By George N. Schuster. New York, Farrar, Straus and Cudahy, 1956. pp. 296. \$4.50.

Whenever a nation is involved in a struggle for its freedom, God always seems to send a leader, a man who is able to rise to great heights, a tower of strength for all to behold. *In Silence I Speak* is a book concerned with just such a man.

Joseph Cardinal Mindszenty, Primate of all Hungary, Prince of the Roman Catholic Church, has again emerged as the leader of the Hungarian people after eight long years of imprisonment and house arrest. In this work published before the Budapest uprising last year, George Schuster, President of Hunter College, brings to light many new facts concerning the conditions of Hungary before and after the arrest and trial of the great Cardinal.

Dr. Schuster traces the course of Communist justice; the trial was only intended to be a formality, sentence was really passed long before the first witness was called. Yet despite the Cardinal's message that any "confession" of his would be null and void and should be considered "as only the result of human frailty," the world was profoundly shocked at his statements of guilt. At present we do not know all the facts of the trial, but the author suggests that the Primate may have broken down because of the reappearance of a glandular weakness which had previously afflicted him. But events in recent months clearly show that the people of Hungary still look upon their Cardinal as a man who dared to stand and fight rather than give an inch in the face of Russian strength.

The final three chapters are devoted to Communist aims at control over the youth, the peasants and the working class of Hun-

gary. After reading this section, the reader can understand why the young people of Hungary took up arms last November against their Soviet masters. It was predominantly the youth, peasants, workers, and students who freed the Primate and who gave Budapest a few days to breathe the air of freedom. What they have suffered since that time, we of the free world may never fully know. One thing is certain: Communism has been tried and found wanting in Hungary.

In Silence I Speak was published as a contemporary report; recent events have quickly made it history. The knowledge gained from this frank study of totalitarianism will long be remembered by everyone interested in one man's struggle for what is right and just. T.R.

Robert Southwell. By Christopher Devlin, S.J. New York, Farrar, Straus and Cudahy, 1956. pp. x, 367. \$5.00.

Robert Southwell is not a biographer's delight, and the difficulty stems from an excess rather than a dearth of material. The independence, spontaneity and ardor of Southwell's personality are a challenge to the most skillful pen. A description of the deliberate clarity and control of his verse demands vast literary appreciation. The agonized frustration of his early life at the English College in Rome and the consequent sudden transition from shy, impulsive boyhood to maturity, need the experience of a psychologist capable of reading whole chapters between the lines of Southwell's early letters. The high adventure of Jesuit life in Elizabethan England requires the imagination and descriptive powers of a first-class novelist. And the fresh abundance of historical evidence only serves to make the biographer's plight increasingly complicated.

There are not many modern authors who could have managed this biography as well as Father Devlin, although it has already received some unfavorable notices even in the Catholic press. It has been called "scholarly to a fault; (it) frequently bogs down in historical quibbling and never manages to bring Southwell to life." Admittedly, there is something of a fundament for such criticism. But on the whole, Fr. Devlin gives us, in his clear style, a sharp delineation of Southwell's passionate love for Christ and enduring zeal for the harassed English souls he served before his brutal martyrdom. This book merits a large audience, and no intelligent reader will find it over-scholarly, nor in the least tiresome. It is, in fact, a

very competent and complete study of the life and works and death of the saintly martyr-poet. T.C.K.

She Who Weeps. By Leon Bloy. Translated and edited by Father Emile LaDouceur, M.S. Fresno, California, Academy Library Guild, 1956. pp. ix, 157. \$3.00.

Two powerful stories are related in *She Who Weeps*. The first, unfolded in the introduction, sketches the controversial life of Leon Bloy. The second part, adapted from Bloy's writings, describes the apparition, symbolism and importance of the Blessed Virgin's appearance at LaSalette, France on September 19, 1846.

The brief study about Leon Bloy sets the stage for this work about LaSalette as translated and edited by Fr. LaDouceur. An acquaintance with the life and personality of Bloy aids the reader in understanding and accepting the decidedly doleful and pessimistic tone of the author's interpretation of mankind's response to the vision. While reading these selections one must bear in mind that Bloy's main intent is "to show . . . the universal apathy or hostility on the part of a great many" to the message of LaSalette.

The profundity of many of Bloy's ideas, couched in potent and critical phases, and the symbolism he perceived in Our Lady's apparition are preserved in the translation. Many illustrations and a light format help to ease the gravity of this otherwise ponderous book. The reader who perseveres throughout this short work will surely become aware of an awakening sense of awe at the vision of LaSalette. K.M.S.

Mission on the Nile. By Rev. James Dempsey. Philosophical Library, 1956. pp. 247. \$6.00.

Mission on the Nile takes its readers to an obscure corner of the Upper Sudan and gives a detailed account of missionary life in that remote region. The author, Fr. James Dempsey, a Mill Hill missionary who has been in the mission field since 1940, gives us first hand information about the habits and history of the almost unknown Shilluk people. He describes the language and way of life of his unique flock, and narrates the oddities of their marriage and burial customs in unfolding this unbelievable account of how the faith was brought to the Shilluk.

The book is somewhat of a rarity in missionary literature, for the author describes his experiences so amusingly that it will not fail to entertain even those who are only mildly interested in Africa

and its conversion. Yet, despite the author's cheerfulness and volatility, and despite his modesty which pervades the whole work, we can glimpse something of the perils, discomforts and disappointments of missionary life in Africa and, indeed, throughout the world.

In order to help the reader visualize the scenes of the story, the book is liberally illustrated with excellent photographs of the missionaries and their parishioners, sketch-plans and drawings. Here is a book which introduces us to Africa and gives a keen and deep appreciation of the life of a missionary and the problems which he faces day after day for Christ. G.M.

The Dark Virgin. By Donald Demarest and Coley Taylor. New York, Coley Taylor, Inc., 1956. pp. 256. \$5.00.

Authentic apparitions of Our Lady are relatively rare occurrences. Invariably they have been connected with some existing or impending crisis. Lourdes, La Salette and Fatima brought warnings of disasters men were bringing upon themselves by faithless living. Mary had come, in Her role as Mother of men, to offer remedies for these evils and thus avoid world conflict.

In the sixteenth century Spanish colonization of Mexico, the express directives of the Spanish crown were not infrequently ignored. Ruthless plunder of private fortunes, stripping of natural resources, and virtual enslavement of the native Indian population were not uncommon practices with the Conquistadores. Such were the conditions prevalent at the time of the apparitions at Guadalupe. Then Mary appeared to give to Her Indian children maternal protection against the outrageous treatment vented upon them by their Spanish conquerors.

The story of Guadalupe is little known. The apparitions, the miracles connected with these apparitions, the characters involved are not common knowledge to most American Catholics. And yet Our Lady of Guadalupe is the Patroness of the Americas! It is with this latter fact in mind that this book is recommended as the answer to a notable gap in Marian literature. It will do much to dispel the common ignorance and will surely stimulate an increased devotion to Our Lady. The story is developed from the earliest record of the apparitions at Guadalupe. Three ancient texts, narratives of the events, describe Mary's appearances. Biographical essays are given of Juan Diego, the Indian to whom Our Lady appeared and of Bishop Zumarraga, the bishop who demanded a sign. The

story of the miraculous Image, the history of the present Basilica and the Indian devotion are all recounted.

As an historical study, this volume stands as a notable achievement. But it was not intended merely to be an historical work; it seeks to spread the devotion of the humble Indians to Our Lady of Guadalupe to Catholics everywhere and thereby establish Mary's role as Mother of all.

M.E.L.

POCKET SIZED BOOKS

The Papal Encyclicals in their Historical Context. By Anne Fremantle.

Miss Fremantle, the editor of several fine anthologies, has now given us a brief, popular presentation of Papal teaching over the centuries. She has woven together quotations from Papal documents, always well chosen and sometimes quite extensive, with a running commentary fixing their place and significance in the history of the Church. Since Papal encyclicals, strictly speaking, began with Benedict XIV in 1740, he and each of his successors receive individual treatment in the latter chapters of the book; typical or eventful instances of the doctrinal teaching of earlier popes, from St. Peter on, are also included. A valuable feature is an index listing every encyclical from 1740 on, with its date and subject-matter.

Not the least valuable part of the book is an introduction by Fr. Gustave Weigel, S.J., a foremost American authority on Protestant theology, entitled: *The Significance of Papal Pronouncements*. This is an excellent summary of the doctrine on the Magisterium of the Church, written with a keen appreciation of non-Catholic hesitations and susceptibilities in this matter.

This book is meant to be *read*, (and perhaps might prove most profitable, if attempted in one studious reading); its value as a reference work is secondary. It should be especially helpful to students of Church History and of the theological tract *de Ecclesia*; the presentation of early documents showing forth the Roman primacy is very well done, and the publication of such important but hard-to-come-by documents as the Bull *Unigenitus* condemning Jansenism and Pius IX's *Syllabus of Errors* is a real service. Non-Catholics constitute yet another group who would be especially helped if this work should come into their hands. Studying this book in the light of Fr. Weigel's introduction, they may well gain

a sounder appreciation of the oft-misunderstood role of the Papacy in doctrinal development. (New York, Mentor Books, 1956. pp. 317. \$0.50).
J.B.B.

Brothers of the Sun. By Fr. Simon Conrad, O.F.M., Cap.

"Bearded Counsellors of God" is what Francis Thompson called the Capuchin Franciscans; *Brothers of the Sun* is what Father Simon Conrad, O.F.M. Cap. calls his new, pocket-sized history of this, the fourth largest religious Order in the world. This little (88 pages) work is made-to-order for anyone wanting a concise, pithy, well-written and readable account of the Capuchins, past and present. Good layout, attractive sketches and compact size all join to make this economical *Lumen Book* a worthwhile reading investment. (Chicago, Lumen Books, J.S. Paluch Co., Inc., 1956. pp. 88. \$0.50).

R.R.

A Handbook of the Catholic Faith. By Dr. N. G. M. Van Dornik, Rev. S. Jelsma, Rev. A. Van De Lisdonk.

In the foreword, the editor of this handbook gives it the quite unassuming label of "a course of instructions on the Catholic faith." But even a glance at the contents show how reserved a description this is. Actually this Image publication (original title, *The Triptych of the Kingdom*) is a diminutive treasure of information on the faith, a compact yet comprehensive synthesis of Catholic doctrine and practice.

The book was designed primarily for prospective converts; the authors, with an invaluable background of convert work in the *Una Sancta* movement in Holland, show that they are aware of the needs and problems of such an audience. While the range of topics covered is impressive, what is more striking is the success the trio of authors have had in showing the unity which runs through the whole teaching of the Church. Their self-appointed task was to show the *what* and the *why* of the faith, but especially to show "the congruity and consistency of the whole thing." Catholics, of course, can use this work to increase and give cohesion to their own knowledge.

One practical use of this inexpensive edition suggests itself. It can be readily given to the non-Catholic friend who, by his questions, shows a consistent interest in the Church. Let him look up the answers to his own questions—we venture to say he'll read the whole book. (Garden City, New York, Image Books, 1956. pp. 514. \$1.35).

B.M.

On the Truth of the Catholic Faith. Book Three: Providence. (In two volumes) By St. Thomas Aquinas.

The first two books of the *Summa Contra Gentiles* which were published in 1955 "On the Truth of the Catholic Faith" treated respectively of the perfection of God's nature and His power. The third book which is now available in two volumes treats of the perfect authority of God as He is the ultimate end and ruler of all things. For the average Catholic reader perhaps the second volume of Book Three will prove to be more interesting since St. Thomas here discusses God's providence regarding men in their every action. The first part however is sure to prove an eye-opener to those who are puzzled over the intricate question of the compatibility of the Goodness of God and the presence of evil in the world; or the thought provoking question of the happiness of man—what exactly makes a man happy.

The translator, Dr. Vernon Bourke of St. Louis University, has added in a brief introduction the historical background for this particular section of St. Thomas' work and has indicated the sections of special interest to the modern scholar.

(Image Books, 1956. Part I. pp. 278; Part II. pp. 282. \$0.85 each. Garden City, N. Y.) D.B.B.

BRIEF REVIEWS

Anglican Orders is a study of the oft-controverted problem of the validity of Orders in the Anglican Church. This question has again been brought to mind by the recent union of the Church of England with the Church of South India. Fr. Stephenson gives clear, concise expression to Anglican thought on the Orders of the Church of England, frequently quoting Gregory Dix, Anglican authority on the problem of validity. The basic Anglican argument stands or falls with the rite of the second Anglican Ordinal of 1552, and Father Stephenson convincingly demonstrates that this rite could never be used to confer the priesthood in the Roman Catholic Church. This short book will be an aid not only to Protestants searching for the truth, but also to Catholics seeking a greater understanding of English Protestant thought, for it is only by thorough knowledge of another's problem that we are able to help him see the light. Fr. Stephenson has produced an excellent work on a fundamental problem separating the Church of England from the one

true Church. (By Anthony A. Stephenson, S.J. Westminster, Md., The Newman Press, 1956. pp. 76. \$1.75).

The Catholic Faith in Outline is a handy series of short instructions on the basic truths of the Catholic Faith. Primarily intended to assist the preacher in formulating his Sunday sermons, this synopsis is also adaptable for teachers in catechetical work. Thoroughly indexed, the short instructions (average: two pages) are ideal for "capsule" spiritual reading. The brevity, yet profundity of each exposé of doctrine and the variety of subjects exposed, capture the interest of the reader. (By Rev. James MacLoughlin. Westminster, Md. Newman Press, 1956. pp. 298. \$3.75).

Living Temples, written for boys and dedicated to boys, hits the target squarely. The author remained young in heart all his life; he knew and understood what boyhood was all about: its struggles, fancies, urges and curiosities. Father Bede Jarrett covers about every youthful interest and need, both natural (e.g. adventure, animals, games, hobbies etc.) and supernatural (e.g. God, sin, prayer, Mass, purity, etc.) in fifty concise, easy-to-read articles. This latest edition of *Living Temples* will make an ideal gift for any teen-aged youth. (By Bede Jarrett, O.P. Westminster, Maryland, The Newman Press, 1956. pp. 104. \$1.50).

The Spirit of Joy, translated and compiled from the Spanish of Henry Albiol, C.M., discovers that Christian spirit for us in every corner of God's creation and in every consoling truth of His revelation through Christ, even in suffering and adversity. These are the writings of a great contemplative and a genuine poet; things we could have thought of, and may have thought of, are presented here with a simplicity, a perception, and a profundity that is a joy in itself. It is a little book, not a great book, and the translation is occasionally unprofessional; but it is a beautiful little book, and will be a delight and a blessing to all who read it. (Translated by B. T. Buckley, C. M. Westminster, Md., Newman Press, 1956. pp. 173. \$3.00).

The Education of the Novice, a series of six papers presented by the English Dominicans in 1955 to a conference of Novice Mistresses, is preoccupied with the question of "adapting" religious life and formation to changing social conditions and to the modern candidate for convent life. Canonical, spiritual, and psychological aspects

are given succinct and practical treatment; Fr. St. John's discussion of religious and spiritual education is especially well done, and has a value transcending the immediate object of the book. (By Ambrose Farrell, O.P., Henry St. John, O.P., and Dr. F. B. Elisch, with an introduction by Conrad Pepler, O.P. Westminster, Md., Newman Press, 1956. pp. ix, 73. \$1.00).

The Mind in Love is an essay which attempts to define the central idea in Dante's *Divine Comedy*. The *Comedy* is described as "... the continuous spiritual movement of a mind seeking God." Father Foster finds the principle of this motion in the Trinity—seen under the aspect of love and creation. To follow his line of argument, one should be familiar with Dante's work and possess some knowledge of scholastic philosophy. (An Aquinas Paper, by Kenelm Foster, O.P. London, Blackfriars, 1956. pp. 22).

Fifteen stories about women and family life and Faith in the United States today have been brought together by Peg Boland in *Valiant Woman*. Except for the author of the foreword, Loretta Young, most of the women live in or near South Bend, Indiana and are little known outside their immediate circle. As Miss Young says in the brief (123-word) foreword, "In this book you are inspired by the bright and shining courage of its valiant company. . . . Each has found the Source of strength—and gratefully, humbly, cheerfully—gives thanks to Almighty God." (St. Meinrad, Indiana, Grail Publications, 1956. pp. xii, 195. \$2.50).

Father Weiser in *The Holyday Book* finishes his series on the origin, development, and meaning of the feasts which comprise the liturgical year. *The Christmas Book* and *The Easter Book* are now supplemented by this volume which considers the Pentecost season and various feasts that are or have been ranked as holydays or as popular festivals.

The origin and development of liturgical observances coupled with the author's ability to portray customs and folklore in a manner which is ever fresh and vivid, provides material for a better appreciation of the present-day liturgy. In short, it seems that this book need only be read in order that the aim of its author will be definitely realized—that it "may not only deepen that understanding of our feasts but also inspire a more fruitful and joyful celebration in church, home and heart." (By Francis X. Weiser, S.J. New York, Harcourt, Brace and Company, 1956. pp. 217. \$3.00).

BOOKS RECEIVED — MARCH, 1957

- THE CELEBRATION OF MARRIAGE IN CANADA. By Leo G. Hinz, O.S.B. Ottawa, Press, 1957. pp. xvi, 190.
- LITTLE STEPS TO GREAT HOLINESS. By Charles Hugo Doyle. Westminster, Md., The Newman Press, 1956. pp. 265. \$3.50.
- MEDITATING THE GOSPELS. By Emeric Lawrence, O.S.B. Collegeville, Minnesota, The Liturgical Press, 1957. pp. xxiii, 460.
- OCCULT PHENOMENA. By Alois Wiesinger, O.C.S.O. Westminster, Md., The Newman Press, 1957. pp. xvi, 294. \$5.00.
- THE ORIGINS AND PREHISTORY OF LANGUAGE. By G. Revesz. Translated from the German by J. Butler. New York, Philosophical Library, 1956. pp. viii, 240. \$7.50.
- OUR SAVIOUR'S LAST NIGHT AND DAY. By Rev. A. Biskupek, S.V.D. Milwaukee, The Bruce Publishing Co., 1957. pp. 78. \$1.00 (paper).
- SERMON PLANS. By Canon George Howe. Springfield, Illinois, Templegate, 1956. (reprint) pp. xxiii, 508. \$4.00.
- THE THREE KINGS. By Richard Sullivan. New York, Harcourt, Brace and Company, 1956. pp. 180. \$3.50.
-

PAMPHLETS RECEIVED

- THE CONTAINED ECONOMY. B. W. Stark. London, Blackfriars Publications, 1956. pp. 22.
- RELIGIOUS CUSTOMS IN THE FAMILY. By Francis X. Weiser, S.J. Collegeville, Minnesota, The Liturgical Press, 1956. pp. 95. \$0.25.
- WHY DO OUR RELIGIONS FIGHT EACH OTHER? By Rev. John A. O'Brien. Huntington, Indiana, Our Sunday Visitor Press, 1956. pp. 24. \$0.10.



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their prayers and sympathy to the Revs. D. A. and L. B. O'Connell, O.P., and the Rev. P. G. Corbett, O.P., on the death of their fathers; to the Rev. E. H. Gallagher, O.P., Rev. W. L. Creahan, O.P., and the Rev. W. A. Dooley, O.P., on the death of their mothers; to the Most Rev. E. C. Daly, O.P., and the Rev. L. L. Bernard, O.P., on the death of their sisters; to the Very Rev. B. J. Johannsen, O.P., Rev. P. E. Rogers, O.P., Rev. A. B. Dionne, O.P., Rev. J. R. Smith, O.P., and the Rev. L. S. Cannon, O.P., on the death of their brothers.

ELECTIONS AND APPOINTMENTS The Very Rev. W. D. Marrin, O.P., Provincial, has announced the following elections and appointments: the Very Rev. F. X. Finnegan, O.P., has been elected Prior of St. Dominic's Priory, Washington, D. C.; the Rev. B. P. Shaffer, O.P., has been appointed Pastor of St. Dominic's Church, Youngstown, Ohio; the Rev. V. M. Raetz, O.P., has been appointed Pastor of the Church of the Holy Name, Valhalla, N. Y.; the Very Rev. W. B. Sullivan, O.P., has been elected Prior of St. Antoninus' Priory, Newark, N. J.

PROFESSION, ORDINATION, AND VESTITION On Christmas Day at the Chapel of the Dominican House of Studies, Washington, D. C., the Very Rev. G. C. Reilly, O.P., Prior, received the Solemn Profession of Bro. Albert Broderick, O.P., cleric.

At the National Shrine of the Immaculate Conception, Catholic University, Washington, D. C., on February 6, Bro. Albert received Clerical Tonsure from Archbishop P. J. O'Boyle, of Washington, D. C. On the following evening Archbishop O'Boyle conferred the two Minor Orders of Porter and Lector on Bro. Albert. On the evening of February 8, Bro. Albert received the Minor Orders of Exorcist and Acolyte from Bishop P. M. Hannan, Bishop of Washington, D. C.

On March 12, in the Chapel of the House of Studies, Washington, D. C., the Very Rev. G. C. Reilly, O.P., Prior, clothed Melvin Raymond (Bro. Donald) with the habit of the laybrother. Bro. Roger Richardson, O.P., laybrother, made his Simple Profession into the hands of Fr. Reilly.

PRISON CHURCH Thanks to the determined zeal with which the Rev. C. J. Breitfeller, O.P., serves as chaplain for the four District of Columbia penal institutions, one, the reformatory at Lorton, Va., will be provided with a multi-purpose chapel. Long anxious to improve the church facilities, Fr. Breitfeller's efforts have been favorably judged by the District Commissioners. The plans, drawn up by two inmates under Fr. Breitfeller's directions, have been approved. Construction is to begin in the spring.

NATIONAL SHRINE The Chair of Unity Octave ceremonies concluded on Friday evening, January 25. The Rev. H. I. Smith, O.P., Dean of Religious at Catholic University, was the principal preacher. His topic: The Missionary Conquest of the World for Christ.

On Sunday, February 10, the annual Mission Mass was held at the Shrine. The Mass was sung by the choir from the Dominican House of Studies in Washington under the direction of Bro. Fabian Sheehy, O.P.

The annual St. Thomas Mass was held at the Shrine on Sunday, March 3. The Rev. H. I. Smith, O.P., Dean of Religious at Catholic University was celebrant. The Very Rev. G. C. Reilly, O.P., was deacon and the Rev. J. H. Loughery, O.P., was subdeacon. The sermon was preached by the Very Rev. Leo Foley, S.M., Superior of the Marist Seminary, Washington, and a member of the Philosophy Department at Catholic University.

RADIO A series of 8 radio talks entitled "Understanding Catholics" was presented by Radio Station WGAY, Wheaton, Maryland, from January 6 to February 24. Broadcast under the auspices of the Washington Catholic Evidence Guild, and directed by the Rev. C. A. Hart of Catholic University, the scripts were written and produced by student Brothers from the Dominican House of Studies, Washington, D. C.

LECTURES On January 24, the Rev. H. C. Sherer, Chairman of the Cana Conferences of the Newark Archdiocese, addressed the Fathers and Brothers of the Dominican House of Studies, Washington, D. C. He spoke on practical problems facing the parish priest.

On February 7, the Very Rev. R. J. Slavin, O.P., President of Providence College, addressed the same group. The noted educator talked on current difficulties facing institutions of higher education, with special reference to Providence College.

The Providence College Forum on Courtship and Marriage opened its 11th consecutive year on March 10. Co-sponsored by the Rev. W. R. Clark, O.P., and the Rev. T. H. McBrien, O.P., the series ran for five successive weeks.

At the Dominican House of Studies, Washington, D. C., on March 12, the Rev. R. E. Vahey, O.P., Director of Foreign Missions lectured and showed movies of our new mission fields in Lebanon and Pakistan.

On March 15, the Very Rev. F. A. Gordon, O.P., spoke to the same group on his China captivity.

MISSION CHRONICLE

PAKISTAN In 1956 the Province of St. Joseph accepted a new mission field in West Pakistan. The area entrusted to the four priests and one lay brother assigned to this field totals 35,000 sq. miles, over which are scattered some 3,000 Catholics. The following excerpts are taken from letters received from the first contingent of missionaries to this Moslem land, located in what was formerly Northern India. Here is one of the first reports from Pakistan:

The official name of Pakistan, Islamic Republic, tells you that this is a Moslem country. Christians are a small minority, despised but tolerated by the Moslem people. Thus it is a real missionary country, and the proper place for our Dominican Province to resume missionary activities and to work for the Propagation of the Faith.

The mission personnel was quickly dispersed throughout the vast territory: Father Luke Turon, our doctor, is now practicing medicine at Holy Family Hospital in Rawalpindi. Father George Westwater is the pastor and mayor of Loreto, a Catholic village in the north. Father Scheerer, Father Hyacinth Putz and Brother Thomas Aquinas are at the central station, Bahawalpur, where we have acquired 12 acres of land on which we intend, God willing, to erect a real Catholic center with church, rectory, convent, hospital, girls' and boys' grade and high school. We have the same plans, though on a smaller scale, for Loreto and Rahimyar Khan, a large city to the far south. Both Muslim and Catholic patients and students will be accepted in these institutions when finished.

Since there are many small villages or Chaks as they are called, scattered throughout the territory, a traveling apostolate is inevitable. On one trip:

a single day of rain, the first since our arrival, changed even many of the main roads into quagmires. The catechist was stranded by mud in one of the villages and could not meet us. However, we did make two stops during which we administered 9 First Communions, 3 infant Baptisms, convalidated a marriage and said Mass twice. So when we arrived home at 1:30 AM after the trip of 280 miles, we felt our trip was far from being in vain. On tour we say Mass indoors and out, morning and evening on every manner of altar. Confessions we hear whenever we can.

The reaction of the people to this charity in action may be judged by the following exchange between the head of a sick family and one of the missionary Fathers:

Upon going out into the mud and mire of a rain soaked village, after having given medicine and a blessing to his children and wife, I asked the man what the people did before the priest came. Did they go to Leah or did the doctor come out here? He replied with the maturity of a man who knows his men, "Father, nobody comes to this area but the priest."

Please Pray for our Missionaries in Pakistan.

LEBANON On January 9, 1957, Father Alan Smith, O.P., and Father Louis Every, O.P., arrived in Beirut, Lebanon. They were joined on January 30 by Father Thomas Heath, O.P., and Brother Richard Long, O.P. This second mission project staffed by the Province of St. Joseph presents problems, and offers opportunities, not encountered in Pakistan.

Some of the rather unique problems were indicated in one of the first reports from Beirut:

In the city of Beirut alone, there are two Cardinals, one Archbishop, and thirty Bishops in union with Rome. They represent the Latin, Maronite, Armenian, Syrian, and Greek rites with the Maronites in the majority. The parish priests have some problems when marriage cases arise involving the different rites.

And in a lighter vein:

A new experience which has become an ordinary affair of daily life is shopping in the suc or native market place. You can buy just about anything you wish, and there you meet every possible type of character one can imagine. You have to be careful of pickpockets who are quite expert at their profession. One day I came home minus two pens.

Opportunities for a variety of apostolic labors very quickly came to the newly arrived American Dominican Fathers:

This coming Sunday (his first in Lebanon) Father Heath is going to say Mass for the Newman Club at the American University. We have already been asked to give a mission for the English speaking people during Holy Week.

Father Heath, by the way, has been invited to meet the American Ambassador, Mr. Heath, who has expressed a desire to see his namesake.

Please pray for our Missions in Lebanon.

HOLY NAME PROVINCE

ORDINATIONS In ceremonies at Mission Dolores Basilica on December 15, the Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, ordained to the Priesthood the Rev. Timothy McCarthy, O.P., of this Province.

On December 22, at St. Patrick's Seminary, Menlo Park, Bishop Guilfoyle ordained Brother Pius Rummel, O.P., to the Diaconate. In the same ceremonies, Minor Orders of Porter and Lector were conferred upon Brothers Mark McPhee, Eugene Sousa, Paul Scanlon, Ambrose Toomey, Lawrence Foss, and Cyril Harney. Brother Cletus Kiefer, O.P., received the Tonsure.

CONDOLENCES The Fathers and Brothers of the Province extend their deepest sympathies to Fathers F. H. Ward, O.P., and D. J. Ward, O.P., on the recent death of their mother; to Father D. J. Mueller, O.P., on the death of his brother; and to Brother Pius Rummel, O.P., on the death of his father.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Most Rev. Celestine Daly, O.P., Bishop of Des Moines, on the death of his sister; to the Rev. Gerard O'Connell, O.P., Bro. Simon Trutter, O.P., and Bro. Lambert Trutter, O.P., on the death of their fathers; to the Rev. Stanislaus Bernier, O.P., and to Bro. Vincent Bryce, O.P., on the death of their mothers.

VESTITION The Very Rev. George Kinsella, O.P., Prior of St. Peter Martyr Priory, Winona, Minnesota, gave the habit of the Order to Bro. Theodore Berquist on December 6.

Also during December two young men received the habit of the laybrother from the Very Rev. George Kinsella, O.P., Prior, at St. Peter Martyr Priory, Winona, Minnesota: on December 4, Bro. Joseph Dominic Smith, and on December 26, Bro. Thomas Aquinas Dunne.

On January 15, at the Dominican House of Studies, River Forest, Illinois, the Very Rev. P. M. J. Clancy, O.P., Prior, clothed Bro. Edmund Frost in the habit of a laybrother.

PROFESSION The Very Rev. Humbert Kane, O.P., Sub-prior, received the following professions at the Dominican House of Studies, River Forest, Illinois: on November 4, the first simple profession of Bro. Ernest Fennell, O.P.; on February 7, the renewal of the simple vows of Bro. Joachim Thiel, O.P.

ELECTIONS The Very Rev. Edmund J. Marr, O.P., Provincial, has announced the election of the Very Rev. Stephen Redmond, O.P., as Prior of Holy Rosary Priory, Minneapolis, Minnesota; the election of the Very Rev. Thomas M. McNicholas, O.P., as Prior of St. Anthony's Priory, New Orleans, Louisiana; the re-election of the Very Rev. Norbert Morgenthaler, O.P., Prior of St. Dominic's Priory, Fenwick High School, Oak Park, Illinois; and the election of the Very Rev. Donald Sherry, O.P., as Prior of St. Pius Priory, Chicago, Illinois.

APPOINTMENTS The following appointments have been announced by the Very Rev. Edmund J. Marr, O.P., Provincial: the Rev. Aquinas B. Arend, O.P., as Pastor of St. Vincent Ferrer's Church, River Forest, Illinois; the Very Rev. Lawrence Vander Heyden, O.P., as Pastor of St. Joseph's Church, Ponchatoula, Louisiana.

The Rev. John Francis Connell, O.P., is the new Master of Novices at St. Peter Martyr Priory, Winona, Minnesota. The Rev. Raymond Scullion, O.P., has been appointed Master of Students at the Dominican House of Studies, River Forest, Illinois, and the Very Rev. Leo Dolan has been appointed to the same office at St. Rose Priory, Dubuque, Iowa. The Rev. Matthias Mueller, O.P., has been named Master of Novices for the laybrothers at the Dominican House of Studies, River Forest, Illinois.

ANNIVERSARY On November 15, the Province observed the twenty-fifth anniversary of the canonization of its patron, St. Albert the Great.

MEETING On December 7 and 8 the Albertus Magnus Lyceum of Natural Science took part in a meeting with philosophers from many parts of the country and with prominent scientists from Los Alamos and Sandia. Sponsored by the Dominican-directed Newman Club of the University of New Mexico at Albuquerque, the event's purpose was to discuss the re-integration of philosophy and science. The Rev. John Dominic Corcoran, O.P., Benedict Ashley, O.P., and John Thomas Bonée, O.P., read papers, which were followed by panel discussions. The sessions were given wide publicity, and attendance by the general public was large.

VISITOR The Most Rev. E. Leven, Auxiliary-Bishop of San Antonio, was a recent visitor of the Province.

WELCOME The Rev. Athanasius Weisheipl, O.P., has returned to the Dominican House of Studies, River Forest, Illinois, after six years of teaching and study in Europe.

FOREIGN CHRONICLE

ROSARY CENTER "Among the works of the apostolate, undertaken many centuries ago and confirmed by the approval of the Supreme Pontiffs, which our Order fulfills in the Church of God, not the least place, surely, is held by that distinguished and honorable task of promoting and stimulating devotion to the Most Holy Rosary of the Blessed Virgin Mary among our Christian people." This is an excerpt from a recent letter of the Most Rev. Michael Browne, O.P., Master General, to the Priors Provincial of the Dominican Order. The letter goes on to say: "Gladly then according to the wishes of the Promotor of the Rosary devotion, expressed in

their first International Congress held at Fatima from May 9-13, 1954, and approved by our General Chapter celebrated last year in Rome (1955), we propose to set up in our Convent at Fatima a Rosary Center, whose role it will be to zealously foster the works of the Rosary apostolate, which our Brethren in the different Provinces are striving for, to compile and publish accounts of these works, to offer the help which a sharing of mutual experience will provide, and to set to work at anything else that is likely to bring about a greater union of minds and strength of forces among those assigned to this apostolate."

NEW BISHOP The Most Rev. Juan Riofrio, O.P., has been named Bishop of Loja, Ecuador. He was Prior of St. Dominic's Priory in Ambato, Ecuador at the time of his elevation to the episcopate.

HUNGARY During the recent revolt in Russian dominated Hungary, Soviet officials arrested Bishop Bartholomew Badalik, O.P., of Veszprem. No official reason was given for the Bishop's arrest. He was released after three days because of strong protests from workers.

SOUTH AFRICA The mission school, known as St. James, established by Dominican Nuns 20 years ago, was refused permission to reopen 24 hours before the new term was to begin. The closing was forced by the government under the Group Areas Act which provides for segregation of various racial groups in separate zones. The action resulted in 177 native children being left without any school.

VATICAN The Holy See granted Bishop R. J. Dwyer of Reno, Nevada, permission to establish a new community of Religious Brothers in his diocese. The community will be affiliated with the Dominican Order. They will be engaged in clerical and teaching work in Reno.

ROME The 80th birthday of the Very Rev. R. Garrigou-Lagrange, O.P., was celebrated recently at the Angelicum. Two Cardinals and other members of the Roman Curia were present at the ceremony. A congratulatory letter from the Pope was read praising Fr. Lagrange "who has rendered the name Catholic illustrious through his intelligence and knowledge."

SISTERS' CHRONICLE

Our Lady of the Elms, Akron 13, Ohio

The new chapel of Our Lady of the Elms Motherhouse was formally opened on November 23 and was dedicated under the title of "Our Lady, Queen of the Most Holy Rosary." The three altars were consecrated on this day by His Excellency, The Most Rev. John J. Krol, S.T.D., J.C.D.; assisting the bishop were a number of Diocesan priests.

His Grace, The Most Rev. Archbishop Edward F. Hoban, Archbishop-Bishop of Cleveland, officiated at the Dedication ceremonies of the new chapel on December 15. The Archbishop also blessed the new wings which have been added to the Motherhouse. A Pontifical Low Mass was offered by His Grace.

Sister M. Loretta, O.P., of the faculty of St. Vincent High School, Akron, addressed the annual convention of the American Catholic Sociological Society at Marquette University, December 28-29.

Congregation of Saint Catherine of Siena, Racine, Wisconsin

Sister M. Evangelist, O.P., gave an address on the Organization of High School Newspaper Staffs at the convention of the Catholic School Press Association held in Milwaukee November 16-18. A gold medal and a certificate were awarded to Sister Evangelist during the convention for her outstanding work in the Catholic School press and journalism.

Sister M. Vincent Fenrich died September 13, 1956, in the sixty-fourth year of her religious profession. R.I.P.

Dominican Sisters of the Perpetual Rosary, Union City, New Jersey

His Excellency, the Most Rev. Justin J. McCarthy, D.D., Auxiliary Bishop of Newark, presided at the Vestition Ceremony of Sister M. Joseph, on September 8. There were three Dominican Fathers in the Sanctuary, Rev. Clement Nagel, O.P., Rev. Louis Every, O.P., and Rev. Thomas A. Mullaney, O.P. Rev. Hubert Arliss, C.P., preached the sermon.

Rev. Regis Ryan, O.P., new assistant Provincial Director of the Third Order, visited the two Chapters that have their headquarters at the Convent Hall, on the second and third Sundays of December.

Sister Anna, a tertiary, who worked and lived as an extern at the Convent for many years, died November 6. She was laid out in the Sisters' Choir, inside the Cloister, and buried in the Sisters' cemetery. R.I.P.

Convent of Saint Dominic, Blauvelt, New York

At the Third Eastern Regional Meeting of the Sister Formation Conference held at the College of St. Rose, Albany, New York on January 30, 31 and February 1, 1957. Rev. Mother M. Geraldine, O.P., was Chairman of the Panel Discussion on *Mental Prayer in Spiritual Formation*. Sister Lawrence Marie, O.P., Sister Philomena, O.P., and Sister Hildegard, O.P., also attended the Conference.

The Dominican Junior College of Blauvelt was selected by the librarians of the Pro Deo Association meeting in December to vote on the location of their Union Catalog. Pro Deo is a cooperative enterprise, organized early in 1954, at the invitation of Rt. Rev. Msgr. John J. Voight, the Superintendent of Schools in the New York Archdiocese. The membership includes the following colleges: Lady-cliff College, Highland Falls, N. Y.; Mercy Junior College, Tarrytown, N. Y.; Mother Celine House of Studies, Port Chester, N. Y.; Mount Saint Mary College, Newburgh, N. Y.; St. Thomas Aquinas College, Sparkill, N. Y.; and Dominican Junior College, Blauvelt, N. Y.

Rev. Louis Grenier, S.J., visited Blauvelt and showed pictures of Jamaica, British West Indies, where he is doing mission work and where we conduct a school and a hospital.

Rev. Francis Moriones, O.R.S.A., professor at Tagaste Seminary in Suffern, New York, and author of several works on St. Augustine, is giving a series of lectures to our young professed sisters on The Rule of St. Augustine.

Congregation of the Most Holy Rosary, St. Clara Convent, Sinsinawa, Wisconsin

In November the Very Rev. J. B. Connolly, O.P., chaplain at St. Clara since 1945, was assigned to Blessed Sacrament Priory, Madison, Wisconsin, and the Very Rev. J. B. Walker, O.P., came to St. Clara Convent.

In November the Academy students gave a program honoring St. Cecilia with

harp and piano selections. The Choral Society assisted. In December the Dramatic Art Guild presented Henri Gheon's *The Journey of the Three Kings*.

Mother Mary Benedicta and Sister Mary Peter attended a meeting in Chicago of the major superiors of Women's Religious Institutes in the United States. In establishing a permanent conference organized along the lines of several geographical regions, Mother Benedicta was appointed temporary chairman for the Midwest Region.

Sister Myra recently attended a meeting of Wisconsin Novice Mistresses at the Motherhouse of the Sisters of St. Agnes in Fond du Lac, Wisconsin.

Forty Hours Devotion was observed at the Mother House on December 6, 7 and 8.

On December 30 a Mass of reparation for the past year was offered and on December 31 one of thanksgiving for the graces and blessings enjoyed during 1956.

A Day of Recollection, beginning on the afternoon of January 5 and concluding on Sunday, January 6, was held at St. Clara for young women considering the vocation to the religious state. One hundred and four participated in the exercises which were conducted by the Rev. T. L. Sanner, O.P., assistant chaplain.

Sister Mary George recently showed slides at the Mother House of scenes from the Holy Land which she took while on a pilgrimage there with a group of three hundred from France.

Ground has been broken at Edgewood College for Regina Hall, a new residence building and for St. Joseph Chapel.

Twenty-seven Sisters and Students of Pius XII Institute, Florence, Italy, were received in a private audience by His Holiness, Pius XII, on December 8.

Sisters Mary Alice Regina, Linus, Michelle, Assunta, Cecily, Marcellina, and Alicia died within the past few months. R.I.P.

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

Before an audience of the Catholic Nurses of Kansas, Sister Ann Michael, O.P., participated in a panel discussion with five student nurses at Great Bend, Kansas. The topic was Saint Catharine of Siena.

From November 20-30 Mother Mary Julia, O.P., accompanied by Sister Mary Charles, O.P., made a constitutional visitation to the sisters missioned in Aguadilla, and Ponce, Puerto Rico.

Sister Margaret Elizabeth, O.P., attended the late November Chicago conference of major superiors of the congregations of sisters in the United States.

Sisters Ann Raymond, O.P., Rose Imelda, O.P., Clarita, O.P., Jamesetta, O.P., and Jean Marie, O.P., represented Saint Agnes Academy, Memphis; Saint Catharine Academy, Kentucky; Siena College, Memphis and Saint Catharine Junior College, Kentucky at the December 3-6 Southern Association of Colleges and Secondary Schools convention in Dallas.

The Rev. Urban Nagle, O.P., preached the January 23-25 retreat for the students of the college and academy.

Sister Sheila, O.P., dean of Siena, is teaching Elementary Spanish over the educational television station of Memphis, Tennessee.

Four postulants were invested with the Dominican habit on February 1, after a ten day retreat conducted by the Very Rev. Clifford Davis, O.P.

Mr. Raymond McGuire, an honor graduate of the Catholic University of America, sang to an appreciative audience on February 1. Mr. Michael Cardovana accompanied him.

On the Feast of the Purification, Sisters Thomas Ann Ford, O.P., and Bernar-

dine Marie Egleston, O.P., pronounced first vows. The Very Rev. J. B. Reese, O.P., presided as representative of the Archbishop.

Sister Mary Casimir, O.P., was present for the February 10-13 Music Teachers National Association convention held at Congress Hotel, Chicago.

Mother Mary Julia, O.P., took part in the Southern Regional Conference for major superiors held at Siena College, Memphis, February 15-17, and Sister Catharine Gertrude, O.P., and Sister Margaret Thomasine, O.P., represented Mother at the Sister Formation Conference for the Southern Region held in conjunction with that of the major superiors.

The golden anniversary of religious profession was commemorated by Sisters Eulalia, O.P., Raymunda, O.P., and Marcella, O.P., on March 7.

At the March 29-31 Catholic Theatre Conference Dramatic Play Festival of the West Virginia region, Sister Hildegard, O.P., will be judge. It will be held at the Bishop Donahue Memorial High School, McMechen, West Virginia.

Notre Dame has notified Sister Adrian Marie, O.P., that her research paper on viruses will be published in the April issue of New Scholasticism.

The Dominican Mothers General Conference will assemble at Saint Catharine Motherhouse, Thursday, April 25. The Rev. T. E. D. Hennessy, O.P., will preach at the Solemn Mass which will be celebrated by the Very Rev. J. B. Reese, O.P.

The Conference Workshops on the Rule of Saint Augustine will be conducted by the Very Rev. Timothy H. Sparks, O.P. Following this, there will be a pilgrimage to Gethsemani, Kentucky.

On Friday, April 26, the Mothers General will assist at the Solemn Mass at Saint Rose Priory; the novices of Saint Catharine will compose the choir. This Mass will commemorate the 150th Anniversary of the Dominican Friars coming to Saint Rose Priory, the first Dominican priory in the United States. As the Mothers General return to Saint Catharine from Saint Rose they will visit Siena Vale, the site where, 135 years ago, the Dominican Fathers established the first Dominican Sisters convent on U. S. soil.

Sister Mary Jordan MacDonald, O.P., died January 6, at Mary Immaculate Hospital, Lebanon, in the forty-eighth year of religious profession. R.I.P.

Monastery of the Blessed Sacrament, Detroit 11, Michigan

On November 21, Sister Mary of the Precious Blood celebrated her Silver Jubilee of profession. The Jubilarian is one of three sisters who joined St. Dominic's apostolic ranks, two of her sisters having entered the Third Order Sisters whose Motherhouse is in Adrian, Michigan. A Solemn High Mass was offered and many priests, religious and friends attended to offer Sister their felicitations.

On December 8, after the chanting of Vespers, Sister Mary of the Immaculate Conception pronounced her Solemn Vows. Rev. Timothy Dwyer, O.P., officiated and preached the sermon.

On December 16, Gaudete Sunday, Sister Mary of the Blessed Sacrament pronounced her temporary vows. Rev. Rupert Dorn, O.F.M., Cap., officiated and preached the sermon.

On December 9, a Holy Hour was conducted by Rev. Walter Heary, O.P., Pastor of St. Dominic's Parish, Detroit. This Hour was held with the specific intention of making our Chapel of Perpetual Adoration more widely known among the devout Catholic people of Detroit.

On January 4, the Michigan Catholic newspaper ran a front page picture, another full page of pictures, and a write-up about the community, appealing for

funds for our new Monastery which will be situated at Thirteen Mile and Middle Belt Roads.

On January 27, the Detroit Free Press newspaper gave six full pages of their Rotogravure Section to the publication of pictures and articles of the community, as their contribution to the Building Fund Drive.

Dominican Nuns of the Perpetual Rosary, Buffalo, New York

For several weeks the Monastery was privileged to have as visitor the most recently consecrated Dominican Bishop in the Western Hemisphere. The Most Rev. Juan Maria Riofrio, O.P., was attending the Conference of Christian Doctrine in this city when his appointment to the Episcopal See of Loja, Ecuador was announced to him. Many citizens of Buffalo responded generously to the appeal made by His Excellency's friends to help him and his people.

Immaculate Hall, the Tertiary section of the Monastery has been doubled in size by the excaustration of additional space in the Monastery basement. The Hall has witnessed new Dominican activities recently in the forming of the men's Little Office Group, more sewing groups for the relief of the cancerous poor and numerous committee meetings to further the works of charity which benefit the Fathers and Nuns of the Order overseas. Shortly the members of the ladies' Little Office group will wear the Dominican habit for their meetings.

Holy Cross Congregation, Amityville, New York

On January 11, 1957, the Congregation suffered a great loss when Rev. Mother M. Anselma, O.P., Prioress General from 1943 to 1955, died at Mary Immaculate Hospital. Three Dominican Mothers General were present at the funeral, Rev. Mother M. Aloysia, O.P., of Great Bend, Kansas, Rev. Mother Christine Marie, O.P., of Newburgh, and Rev. Mother Mary Kevin, O.P., of Sparkill, New York. Rev. Mother M. Claudia, O.P., Vicarress of the Congregation's Puerto Rican missions, accompanied by Sister Maria Joseph, O.P., returned to the States for the funeral. Many Dominican Fathers were also present at the Mass. R.I.P.

Sister M. Teresa Margaret, O.P., of Molloy Catholic College for Women, Rockville Centre, N. Y., attended the National Convention of the American Historical Association during Christmas week.

On January 6 and 13 and February 12, the Sisters' Orchestra and Glee Club performed at a Musicale held specifically for their relatives to raise money for the Building Fund. Plans are being considered for the construction of a new and larger novitiate building at Amityville, besides the contemplation of the Administration Building and Convent of Molloy Catholic College.

Sister M. Helen Therese, O.P., received the M.S. degree in Chemistry from Fordham University at the end of January.

Science and mathematics teachers of the Congregation attended the Teachers' Institute conducted by the New York Archdiocese at Manhattan Center on Feb. 6.

The Sisters assembled at Dominican Commercial Auditorium, Jamaica, N. Y., on February 22 to honor Rev. Mother M. Bernadette de Lourdes, O.P., Prioress General, on the occasion of her feast day.

Sister M. Gabreille, O.P., and Sister M. Floribert, O.P., died recently. R.I.P.

Congregation of the Sacred Heart, Caldwell, N. J.

Rev. John A. Foley, O.P., conducted the annual Retreat held at the Mother-house from December 26 to January 2 for 120 members of the Community.

In conjunction with the AAAS Convention in New York City during the Christmas holidays, on Thursday, December 27, four members of the Science Department of Caldwell College attended a joint meeting of the Catholic Round Table of Science, Metropolitan Chapter, and the Albertus Magnus Guild, in the Hotel Statler; and on Sunday, December 30, a Pontifical Mass for the Guild in St. Patrick's Cathedral at which his Eminence Francis Cardinal Spellman presided.

Sister M. Thomasine, O.P., died at the Motherhouse after a long illness on December 5, 1956, in the sixty-first year of her profession. Sister held the office of superior and principal in many missions of the Order, Villa of the Sacred Heart, Caldwell, N. J., Assumption Convent, Lawrence, Mass., St. Mary's Convent, Dover, N. J., St. Mary's Convent, Rutherford, N. J. and Blessed Sacrament Convent, Bridgeport, Conn.

Monastery of Our Lady of Grace, North Guilford, Connecticut

On December 15, Sister Mary Bernard received the habit, Sister Marie of the Trinity, O.P., made profession of temporary vows as a choir Sister; and Sister Marie Madeleine of Jesus, O.P., made profession of solemn vows as a Lay Sister. Rev. John B. Mulgrew, O.P., Professor of Theology at St. Joseph's Cistercian Abbey in Spencer, Massachusetts, sang the High Mass and Father Thomas Heath, O.P., preached the sermon. Among the guests was Rev. Peter Garrity, Director of the Blessed Martin Center in New Haven, with whom Sister Marie Madeleine had worked during her career as a registered nurse.

On January 26, an Anniversary Mass was celebrated by Rev. Reginald Craven, O.P., Chaplain, for the three nuns who died in the fire. Father Craven also preached the sermon. Over thirty relatives of the deceased nuns were present, and many received Communion despite having to travel for hours to reach the "monastery." The guests remained after the Mass for a visit with their "adopted" Sisters.

The ground-breaking ceremony for the new Monastery of Our Lady of Grace was held at 3:00 p.m. on Sunday, February 10, the sixth anniversary of the taking of solemn vows by the Community. Rt. Rev. Msgr. Vincent J. Hines, J.C.D., Vicar of Religious for the Archdiocese of Hartford, turned over the first shovelful of earth, and Rev. Reginald Craven, O.P., Chaplain of the Community, turned over the second. Rev. Charles W. Sadlier, O.P., of Albertus Magnus College in New Haven, was the speaker. Msgr. Hines and Father Craven also spoke briefly to the approximately five hundred people who attended despite very cold weather. Cameramen from both local and state-wide papers took pictures and Station WNHCTV televised the ceremony.

On February 11, Feast of Our Lady of Lourdes, actual construction of the new monastery, under the supervision of the firm of Polak and Sullivan, architects, was begun. The generosity of the Fusco-Amatruda Co., Contractors, who are giving all materials at cost and donating the entire contractors' percentage, has enabled the Dominican Nuns to go ahead with the basic structure of a four-wing, one-story, brick monastery. The most essential parts will be built first, and the others will be added as the Community is able to pay for them.

Permission to build was given on February 4 by Archbishop Henry J. O'Brien, D.D., Archbishop of Hartford, whose personal sympathetic interest and support has been the nuns' greatest aid during their "exile" as a result of the fire of December 23, 1955. Archbishop O'Brien's personal gift to the Community towards the rebuilding of the Monastery of Our Lady of Grace was \$10,000.

St Cecilia Congregation, Nashville, Tennessee

On the feast of the Purification, February 2, the Rev. Roger Mary Charest, S.M.M., editor of *QUEEN OF ALL HEARTS Magazine*, conducted a seminar for the Sisters of the city of Nashville at St. Cecilia Convent. The theme of the seminar was: True Devotion and Total Consecration to the Immaculate Heart of Mary.

Father Charest was the principal speaker. Others who took part in a panel discussion were Sister Dominica, O.P., principal of St. Cecilia Academy; Sister Marie David, R.S.M., principal of St. Bernard Academy; Sister Mary Helen and Sister Mary Pius, Daughters of Charity from St. Thomas Hospital.

Thirty-four new members were received into the Sodality of the Blessed Virgin Mary on February 2, in the St. Cecilia Academy chapel, the Rev. Robert Hofstetter, chaplain, presiding.

Mother Joan of Arc, O.P., Prioress General, and Sister Isabel, O.P., Mistress of Novices, attended the annual Sister Formation Conference held at Siena College, Memphis, February 15-17.

Miss Alice Siegenthaler and Miss Bertha Geist received the Dominican habit in the St. Cecilia chapel on Sunday afternoon, March 3. The Most Rev. William L. Adrian, D.D., presided at the ceremony of investiture, and the Rt. Rev. Msgr. Joseph H. Siener preached the sermon.

On the feast of St. Thomas Aquinas, six novices made profession of temporary vows in the convent chapel: Sister Eugenia Ertola, Sister Mary Victor Pretti, Sister Moira Blumenthal, Sister Julia Malenovsky, Sister Mary Herman Horn, and Sister Valerie Born. The Rev. Robert Hofstetter presided at the ceremony of profession.

The Rt. Rev. Msgr. Joseph H. Siener, pastor of St. Henry Church, Nashville, gave the retreat for the postulants and novices in preparation for the reception to the habit and profession of vows, respectively.

Sister Mary Magdalene Kearney, O.P., died December 12. R.I.P.

t,
or
r

el
er
d

n
r,

of
e,

it
my
r.

ry
er
er
n.
e,
to